



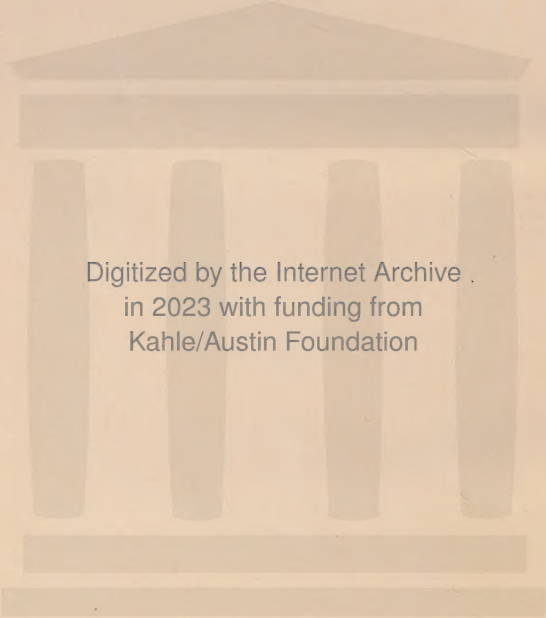
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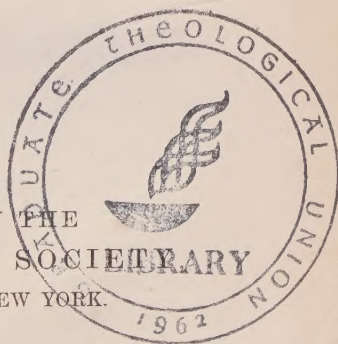
THOUGHTS  
ON  
HOLY SCRIPTURE;

BY FRANCIS BACON,  
LORD CHANCELLOR OF ENGLAND,

COMPILED BY  
REV. JOHN G. HALL.

He had the sound, distinctive, comprehensive knowledge of Aristotle, with all the beautiful lights, graces, and embellishments of Cicero." ADDISON.

PUBLISHED BY THE  
AMERICAN TRACT SOCIETY  
150 NASSAU-STREET, NEW YORK.



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## P R E F A C E .

To the thoughts of a man like LORD BACON, on any subject whatever, it is impossible for the world to be indifferent. So massive and comprehensive a mind, and so brilliant and unrivalled a genius, must necessarily command the attention, admiration, and reverence of all who can look upon them with an eye free from prejudice and envy. The father of Modern Philosophy, he was also the great pioneer in Modern Science. His wonderful industry in collecting facts in Natural History enabled him, as he himself says of Solomon, to "write of all verdure, from the cedar upon the mountain to the moss upon the wall; and also of all things that live and breathe." His profound learning in Law, and his extraordinary skill and power in Oratory, being added, scarcely any thing seems wanting to give his name the highest sanction, or to fix the deepest interest of all cultivated minds in what he thought and wrote.

That he wrote much, and thought more, upon the BIBLE, is by no means the least, or dimmest gem in his coronet. The world inherits his imperishable avowal, that as much as he admired and loved the works of God

in nature, he admired and loved His word more in Scripture. "Thy creatures have been my books, but thy Scriptures much more," says he. And what was so much in his heart and mind, was naturally somewhat taken up by his pen. And from that source is this volume.

Whatever of merit there is in this compilation, it is but frank in the compiler to disclaim his exclusive right to it, since the method was partially suggested to him by the following remarks of Lord Bacon himself: "That form of writing in divinity, which in my judgment is of all others most rich and precious, is positive divinity, collected upon particular texts of Scripture in brief observations; not dilated into commonplaces, not chasing after controversies, not reduced into a method of art; a thing abounding in sermons which will vanish, but defective in books which will remain; and a thing wherein this age excelleth.

"For I am persuaded, that if the choice and best of those observations upon texts of Scriptures, which have been dispersed in sermons within this your Majesty's island of Britain, by the space of these forty years and more, leaving out the largeness of exhortations and applications thereupon, had been set down in a continuance, it had been the best work in divinity which had been written since the Apostles' times."—[*Advancement to Learning, Book II.*]

Such a commentary on the Bible may, with emphasis, be called *the world's want*; the "missing link" in the

long chain of commentaries. Some youthful reader of divinity, acting upon so sagacious a hint, may yet gird on his harness to the task, and cull and register as he reads, till at last, ere his eyes wax dim, he is ready to offer some valuable contribution to this "best work in divinity" which now possibly can be.

Leaving the greater to others, the compiler ventured to engage in the less labor of exploring the writings of this one author, to pick up the Scripture morsels scattered through them, and so to arrange them, in connection with their appropriate texts, as to form easy consecutive reading, and to compose a convenient hand-volume. It is to be supposed that multitudes who, for various reasons, decline purchasing the entire works of Lord Bacon, may yet gladly avail themselves of this aggregation of his more serious and religious thoughts; and the more especially as they do so noticeably cling to, and revolve around, the BIBLE, the book of books, the basis and warrant of all our highest hopes.

There has not been the slightest liberty used with the text, by way of altering or varying it, or reducing it to a more modern idiom; but it has been copied verbatim et literatim.

Some of these passages are direct and purposed comments upon the Scripture quoted or referred to; others are found as short homilies, with texts prefixed, as in the cases of Eccl. vi. 9, Matt. ix. 13, Mark vii. 37, etc.; while still others are sentiments so strongly in harmony with

those of the Holy Volume, that texts considered appropriate have been selected and associated with them.

Over *four hundred texts* thus appear, in this volume, more or less directly commented on by Lord Bacon ; while the number of separate extracts from his pages is even still greater. Most of these extracts occur like incidental remarks, in the various papers from which they are taken, and so suffer no detriment, or loss of meaning and force, by being detached and presented in this insulated manner. Indeed, many of them, like coy and modest flowers, bloom amid such wildernesses of philosophic disquisitions, suggestions, and experiments of incipient Science, and also in the bosom of such discourses, written for persons and times long since past, as fail to attract much present interest, that they escape the eye of multitudes who otherwise would gladly look at and admire them.

It is not claimed that they are strictly *all* here gathered, or that *every* thought and remark of this great author upon Scripture is in this volume re-produced. But the most of them, we think, are ; and especially the most valuable ; and enough, in number and worth, we are assured, greatly and lastingly to enrich those who are wise to secure them and make them their own.

The genuineness of the “ Christian Paradoxes ” is questioned ; but as they continue to be published in the volumes of Lord Bacon’s works, they have been here freely quoted from.

A copious index of the topics handled, and also one showing from what places the extracts have been taken, accompany the volume.

Where the sign of a paragraph (¶) occurs, it signifies that the extract following is from a different tract from that just before it.

### NOTE FOR THE PRESENT EDITION.

Since the first publication of the present volume, (which has been reprinted in Scotland, with a preface by Dr. John Cairns,) the Rev. A. B. Grosart, known as the accomplished editor of the works of Richard Sibbes, in Nichol's reprint of the Puritan Divines, has, in a separate volume, established the fact that the authorship of the "Christian Paradoxes" belongs to the Rev. Herbert Palmer, a man of great piety, and one of the prominent members of the Westminster Assembly of Divines. It was known, that, in editions of Palmer's "Remains," published after his death, they had appeared as his; but some had supposed them a transcript, discovered after his death, in Palmer's writing, of a manuscript originally derived from Bacon, and incorporated by mistake of Palmer's editor, as if of his authorship. But Grosart produces the evidence, that in an earlier edition, not so generally known, of Palmer's smaller treatises, and published in Palmer's life-time, he had explicitly claimed them as his own. The book of Mr. Grosart was printed at Edinburgh in 1865 and is dedicated to Messrs. Spedding, Ellis, and Heath, the editors of the last and best edition of Bacon's Works.

The "Paradoxes" are quoted in this book on pages 55-56, 91-92, 98, 121-122, 124, 184, 212, 223, 226, 226-227, 240-241, 284, 299, 305, 315-316, 316, 319, 319-320, 320-321, 332, 332-333, 336, 347, 361, 362, 368, 384.



BRIEF SKETCH  
OF  
LORD BACON'S LIFE.

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WHAT causes conspire to produce a great genius, or to bring a mighty intellect to the birth, is to us unknown. As well might we ask, why the first-magnitude stars in the sky are just so many, and no more? Or, why the lustrous Sirius is in the mouth of the Canis Major, and not elsewhere? Or, why only King Saul was head and shoulders above the rest of the people? All such facts belong together in one group. Their true explanation lies in God's sovereign wisdom and good pleasure. God might have made all stars as bright as Castor, or all planets as large as Jupiter, or all men as tall as Goliath, had he been so minded. Beyond this we can not go.

No earthly knowledge can determine why the intellect of David's line should hastily culminate in Solomon, and then suddenly decline and lie low, until the Messiah: or, why a Moses, an Alfred, or a Washington, should be so rarely-occurring a character among men.

Society and the world may often, to human view, be in need the utmost of some such master-spirits and sagacious leaders ; while yet they do not come forth. The Church, for long, suffering ages, needed a Luther ere Luther came. So with Astronomy and Copernicus. So with Geography and Columbus. And so with Natural Philosophy and Bacon. The wants of the world called in vain for such men, until God gave the signal ; and then they appeared.

With FRANCIS BACON, the Divine Hand lifted the curtain of his life-stage the 22d of January, 1560. The scene was York House, on the Strand, London. Elizabeth was sovereign, having worn the crown for a little over a year. The “ Lady Elizabeth ” had suddenly, and to the great Protestant joy of the nation, become queen. She took into her Privy Council NICHOLAS BACON, first as Lord Privy Seal, and soon after as Lord Keeper of the Great Seal ; who married, for his second wife, ANN, second daughter of SIR ANTHONY COOK ; and they, with their two boys, their only children, dwelled in York House—one of the chain of sumptuous homes to the nobility which, in Elizabeth’s time, stretched along the river’s brink from Temple Bar to Westminster.

Dr. Anthony Cook, a theologian, afterwards knighted for having had so august a pupil, was honored as a tutor of Edward, only son of Henry VIII., afterwards

Edward VI., instructing him in philosophy and divinity ; while another taught him Latin and Greek. As a wise and devoted father, he is said to have regularly given a portion of every evening at his command to the instruction of his daughters in all the branches of cultivated letters. And however it may have been with the others, in Ann he found an apt scholar. She became both an accomplished linguist and a theologian. And perhaps here may be found some of the main head-streams of the learning, Protestantism, and possibly, also, the philosophy, of her subsequently so famous boy, Francis.

The older son, Anthony, bearing the birth-right name of his mother's family, and a favorite object of ceaseless maternal care and solicitude so long as he lived, was of unlike character to his younger brother, and beguiled and ruined by the fascinations and luxury of the circles in which he mixed, he, in mid-life, sunk under the weight of dissipation.

No more would the world have ever heard of him, had he not been Lord Bacon's brother, the recipient of many yearning letters from Lord Bacon's mother, and also one to whom the great philosopher dedicated the first edition of his celebrated and imperishable Essays. To show how he was loved of his brother, what estimate his natural talents were held in, and what he might have been but for the too-powerful se-

ductions of sense, we give here the "EPISTLE DEDICATORIE," as it is called :

"To M. Anthony Bacon his deare Brother.

"Louing and beloued brother I do now like some that haue an Orcharde il neighbored, that gather their fruit before it is ripe, to preuent stealing. These fragments of my conceits were going to print : To labour the stay of them had bene troublesome, and subiect to interpretation : to let them passe had bin to aduentur the wrong they mought receiue by vntrue Coppies, or by some garnishment which it mought please any one that shold set them forth to bestow upon them. Therefore I helde it best discretion to publish them my selfe as they passed long agoe from my pen without any further disgrace, then the weakenes of the author. And as I did euer hold there mought be as great a vanitie in retyring and withdrawing mens conceits (except they be of some nature) from the world, as in obtruding them : So in these particulars I haue played my selfe the inquisitor, and find nothing to my vnderstanding in them contrary, or infectious to the state of Religion, or manners, but rather (as I suppose) medicinable. Onely I disliked now to put them out, because they will be like the late newe halfepeece, which though the siluer were good, yet the pieces were small. But since they would not stay with their master, but wold needs trauel abroad, I haue preferred them to you, that are next myself, dedicating them, such as they are, to our loue, in the depth whereof (I assure you) I sometimes wish your infirmities transslated upon my selfe, that her maiesty mought haue the seruice of so actiue and able a mind, and I mought bee with excuse confined to these contemplations and studies for which I am fittest,

so commende I you to the preservation of the diuine Maiestie. From my Chamber at Grayes Inne, this 30. of Ianuary. 1597.

“Your entire louing brother, FRAN. BACON.”

Both Bacon's parents were from ancient families of wealth and honor, and both were also distinguished for rare intellectual ability and culture. Of the father, Queen Elizabeth was accustomed to say, that “her Lord Keeper's soul was well lodged.” She might have said the same of the mother, and not been wide of the truth. And no doubt she did, in some other form, though it has not reached us.

The bright genius of the renowned son, which eventually outshone that of the father, sparkled even in childhood. When once asked by the queen how old he was, he prettily and ingeniously answered, “Two years younger than your Majesty's happy reign.” And it is also narrated, that he would leave youthful company and diversions to notice any strange thing in nature that attracted his attention, and to pry into his cause.

At the early age of thirteen he was matriculated at Cambridge ; which, however, after two or three years, he seems to have left in a kind of disgust at the course and spirit of study in the colleges of those days. He likened their students to “becalmed ships, that never

moved but by the wind of other men's breath, and had no oars of their own to steer withal."

At sixteen, he went to Paris, under the care of the English ambassador at that court; whence he was sent home with some important messages to the queen, and was flatteringly received. Afterwards he travelled somewhat on the continent.

At nineteen, he lost his father, who left him but a scanty patrimony, which necessitated him to look about for self-support. And it was this unfortunate necessity which brought him into law and politics, much against his will, depriving him of his precious time for study, and eventually entangling him in those unhappy circumstances which proved so much his discomfort and popular disgrace.

As a courtier, statesman, and lawyer, he had the highest capabilities for success and eminence, and would have risen much more rapidly than he did, but for the secret opposition of the powerful Cecils, his own kindred, and the indiscreet patronage of the Earl of Essex.

When in his twenty-eighth year, he was made Counsel Extraordinary to the queen. In 1588, he was appointed reader to his Inn (Gray's); and in 1600, the Lent double-reader. In 1592, he was returned to parliament for the county of Middlesex, where he preëminently distinguished himself in speeches

and debates. He was knighted by King James, soon after the accession of his Majesty, after which his honors came thick. He was, successively, Judge, Solicitor and Attorney General, member of the Privy Council, Registrar of the Star Chamber, Lord Keeper of the Great Seal, Lord High Chancellor, Baron of Verulam, and finally Viscount St. Albans.

This brought him to the pinnacle of his worldly greatness, from which the political commotions and violence of the times, and personal envy and malignity, pulled him down. But like Samson, his name arose from the ruins and triumphed over them ; while those of hundreds and thousands who clamored against him and mocked him, became soon buried in perpetual silence.

Of this great catastrophe of Lord Bacon, and, as some allege, his greater guilt and shame, each man who reads will of course judge for himself. But those most prejudiced against him can scarcely be so blinded by their passion as not to discern, in the history of the matter, pregnant signs of the truth for which others vigorously contend, viz., that Bacon, for reasons best known at that time to himself, saw fit to bend to the popular storm, and devote himself as a sacrifice in behalf of his king.

In the midst of his great troubles, he wrote to the Duke of Buckingham (whom he is supposed to have

early befriended, and intimacy with whom exposed him to the popular suspicion and assault), "I know that I have clean hands and a clean heart, and I hope a clean house for friends and servants. But Job himself, or whoever was the justest judge, by such hunting for matters against him, as hath been used against me, may, for a time, seem foul, especially in a time when greatness is the mark, and accusation is the game. And if this be to be a Chancellor, I think if the Great Seal lay upon Hounslow Heath, nobody would take it up. But the king and your lordship will, I hope, put an end to these my straits one way or other."

But shortly after this, as one who was contemporary writes, "there arose such complaints against his lordship and the then favorite at court, that for some days put the king to this query, whether he should permit the favorite of his affections [Buckingham] or the oracle of his council [Bacon] to sink in his service; whereupon his lordship was sent for by the king, who, after some discourse, gave him this positive advice, to submit himself to his house of peers, and that (upon his princely word) he would then restore him again, if they (in their honors) should not be sensible of his merits. Now though my lord foresaw his approaching ruin, and told his Majesty there were little hopes of mercy in a multitude, when his enemies were to give

fire, if he did not plead for himself; yet such was his obedience to Him from whom he had his being, that he resolved his Majesty's will should be his only law, and so took leave of him with these words: 'Those that will strike your Chancellor, it's much to be feared, will strike at your crown;' and he wished that, as he was then the first, so he might be the last of sacrifices."

Much is made of Lord Bacon's *confessions* of having received gifts. But if the separate cases are carefully inspected, it will be found that there is not one in which he admits that he took the gift as a bribe, or as an inducement for him to give a favorable hearing or decision. In some instances, the causes had not been presented when the gift was brought; in others, they had been already decided; and in still others, the Lord Chancellor was ignorant of the parties as having suits in his court; and he received the gifts just as other great men in public receive gifts from their admiring fellow-citizens.

But, above all, the door of *proxy*, in his servants, was that through which his chief wounds and damage came, to which he cuttingly alluded, when his servants rose as he passed through the hall, in the words, "Sit down, my friends; your rise has been my fall." And this he owned as his great fault, that he had not more narrowly scanned the ways of those who man-

aged his household, and through whom most of his suitors approached him.

Sir Thomas Meautys, a friend, said of him in parliament : “ I have known and observed his lordship for some years : he hath sown a good seed of justice ; let not the abandoned and envious choke it with their tares.”

In a second letter to Buckingham, Bacon says : “ I praise God for it, I never took penny for any benefice or ecclesiastical living ; I never took penny for releasing any thing I stopped at the seal ; I never took penny for any commission, or any thing of that nature ; I never shared with any servant for any second or inferior profit.”

In still another paper, to the king, he says : “ The law of nature teaches me to speak in my own defence. With respect to this charge of bribery, I AM AS INNOCENT AS ANY BORN UPON ST. INNOCENT’S DAY ; I never had bribe or reward in my eye or thought when pronouncing sentence or order. If, however, it is absolutely necessary, the king’s will shall be obeyed. I am ready to make an oblation of myself to the king, in whose hands I am as clay, to be made a vessel of honor or dishonor.”

And how touching, beautiful, and also truth-bearing on its face, his final protestation, in still another letter, where he says : “ For the briberies and gifts

wherewith I am charged, when the BOOK OF HEARTS shall be opened, I hope I shall not be found to have the troubled fountain of a corrupt heart, in a depraved habit of taking rewards to pervert justice.”\*

As the founder of Modern Philosophy, and day-star of true science, his fame is known to all the world, and seems only to ascend higher as the ages continue to advance. Any attempted explication of his system, by which he put learning on its true basis, and awoke the arts of civilized life from their long slumber in the dust, will not be here expected.

Dugald Stewart says of Lord Bacon’s writings in general, that “they furnish inexhaustible aliments to our own thoughts, and impart sympathetic activity to our torpid faculties.”

Bacon quaintly but forcibly says of himself, in a letter to his uncle, that he was “not a man born under

\* W. Hepworth Dixon, Esq., of London, has with much earnestness, defended the character of Bacon, in his volume on the “Personal History” of the illustrious Lord Chancellor. An anonymous critic, apparently a jurist, in his “Life and Correspondence of Francis Bacon, London, 1861,” has however, with great ability and severity, controverted the positions of Mr. Dixon. A comparison of the two volumes may be commended to the reader wishing to form a dispassionate judgment upon this painful topic.

Sol that loveth honor, nor under Jupiter that loveth business, but wholly carried away by the contemplative planet.”

He is said to have copied his “*Novum Organum*” twelve times, revising and correcting it, before it was committed to the press. And of ceasing and resting from active study, he remarked, that “it is reserved only for God and the angels to be lookers-on.”

In our age, when the current of all the world flows in favor of Bacon’s philosophy, we can but poorly appreciate his wonderful courage, boldness, foresight, and hope, when that of all the world flowed against it. Not often does he allude to his discouragements in his great undertaking ; but once in a while, as in the following extract from his second essay on the Interpretation of Nature :

“ But in this part of our subject, in which we now treat of the redargution of the vulgar philosophies, our task hath been happily lightened by a timely and extraordinary circumstance. For while meditating these points, there came to me a certain friend, then returning from France, of whom, after due courtesy done, I inquired much, as he (in the wont of intimate friends) of me, in regard of our various affairs. ‘ But how do you employ,’ said he, at length, ‘ those intervals which are unoccupied with public business, or at least wherein its bustle abates ?’ ‘ A question in good

time,' I answered ; 'lest you should suppose I do nothing at all in such hours, I must tell you, I now meditate a renovation of philosophy, which shall embrace nothing airy or abstract, and which shall advance the interests of mankind.' 'A noble undertaking, doubtless,' said he ; 'but whom have you for associates in this work ?' 'None at all,' was my reply ; 'I have not even a person with whom I can converse without reserve on such subjects, none at least in whose converse I can explain myself, and whet my purpose.' 'A hard fate,' he said ; 'yet know,' he immediately added, 'that others have also at heart such subjects.' Whereupon I exclaimed with joy, 'Precious raindrop of hope, that hast at last sprinkled my thirsty spirit, and recalled me to life. Why, I met not long ago a certain evil-eyed old fortune-telling woman, who, muttering I know not what, prophesied that my offspring should die in the desert.' "

And how remarkable the modesty that could dictate his saying, that "he had only taken upon him to *ring a bell, to call other wits together.*"

Of his gifts and powers as an orator, both in parliament and in the courts, the following testimony of Ben Jonson will be deemed sufficiently decisive : "There happened in my time one noble speaker, who was full of gravity in his speaking : his language, where he could spare or pass by a jest, was nobly cen-

sorions. No man ever spake more neatly, more pressly, more weightily, or suffered less emptiness, less idleness in what he uttered. No member of his speech but consisted of its own graces. His hearers could not cough or look aside from him without loss. He commanded when he spoke, and had his judges angry and pleased at his devotion. No man had their affections more in his power. The fear of every man that heard him was lest he should make an end."

And, finally, as to his *religious* character, see what heavy blows he deals at Atheism, as he himself so tartly discards it, and as he represents God scorning to stoop to any miracle to confound it! How boldly he elevates Revelation above Reason, and says that the latter must bow to the former! How profoundly and constantly does he himself defer to God's Word! And he deprecates "the prejudice of things divine by those that are human," and prays that "from the unlocking of the gates of sense, and the kindling of a greater natural light, nothing of incredulity or intellectual night may arise towards divine mysteries."

The great Scripture doctrines of depravity, atonement, grace, regeneration, illumination of the Spirit, judgment, resurrection, and every thing cognate, and concerning the Church and its ordinances, were all received by him in a most hearty embrace. The BIBLE was, emphatically, his creed.

But if any one feature of revealed religion were more favorite with him than another, it would seem to have been the TRINITY, the unveiled nature and being of God as Father, Son, and Holy Ghost ; and especially as associated with the exclusiveness of Christ as the way of access to the Father. His prayers disclose this in a most impressive manner. This to him was "the true God, and eternal life." The Saviour whom he adored, and to whom he bequeathed his soul, he honors and magnifies with the most distinct appellations of Deity, exalts to the throne of all power, and relies upon with the most fond, and yet most reverential affection. In one place he speaks of him as "our dear Lord Jesus Christ." And in his "*Writer's Prayer*," how sublime, but also how manifestly full of his heart's best gratitude, love, and confidence, is his succession of titles, "OUR JESUS, THY CHRIST, GOD WITH US !"

We are not unmindful of the authority that teaches us that the Christian faith stands "not in the wisdom of men, but in the power of God." Were the entire world arrayed in unbelief against it, its foundations would still stand the same. But though Divine truth itself is thus out of the reach of human opinion, yet we mortals are not ; but, on the contrary are always more or less vitally affected by what others think and believe around us, and by what others have thought and believed before us. Hence, as human

minds are constituted, the question, what FRANCIS BACON thought about the Bible, and the religion it contains and promulgates, is one of universal and permanent interest.

Did Francis Bacon believe the Bible? Did he credit its doctrines as essential parts of God's eternal truth? Did he embrace them as a whole, without culling, winnowing, or garbling them? Did he humble his great soul to them, and adopt them as his own? Did he sit down in docility before them, as a learner before his teacher? With thought so free and self-reliant, that in other things he burst the trammels of long traditionary ages, did he find no necessity of bursting them in *this* thing too, and of coming out on the ground of mere naturalism or rationalism, or of a philosophical infidelity? This great high priest of Reason—was *he* a simple Gospel believer?

One thing we may be sure of, that his was not a faith *without* reason. Reason, his consort in every thing else, would by no means be dismissed when he came to religion.

He was also too noble, too manly, too honest, to assent to a discovered counterfeit Revelation from mere reasons of State, or to affect religious sentiments that he did not really possess. When he says, "I BELIEVE that the word of God, WHEREBY HIS WILL IS REVEALED, continued in revelation and tradition

until Moses ; and that the Scriptures were from Moses' time to the time of the Apostles and Evangelists ; in whose age, after the coming of the Holy Ghost, the teacher of all truth, the book of the Scriptures was shut and closed, so as not to receive any new addition :"—who dare say that he was bending to a conventional dogma, out of considerations of the common weal, or in mere respect to the wants of the populace, or lest he should unsettle the foundations of society ?

And when he says, in avowed prayer to God, "Thousands have been my sins, and ten thousands my transgressions ; but Thy sanctifications have remained with me, and MY HEART, THROUGH THY GRACE, HATH BEEN AN UNQUENCHED COAL ON THINE ALTAR :"—who would not *blush* at the conceived allegation that FRANCIS BACON was playing the hypocrite ?

The public eye, it may be, saw Bacon only as a great lawyer, a great orator, a great parliamentary leader, a great courtier, a great scholar, and a great innovator and experimenter in science. There were private bounds which its vision could not pass. But the eye of omniscience, which nothing bars, doubtless often saw this peerless man in such postures of reverence and devotion, as multitudes, immeasurably beneath him in intellect and in every high quality, are too proud and self-sufficient to take.

See FRANCIS BACON, with the universe of science in his thoughts, with immense public labors in his hands, occupied by boundless study, and with time and strength more scarce to him than gold, yet deep-musing over the Holy Scriptures! “THY CREATURES HAVE BEEN MY BOOKS, BUT THY SCRIPTURES MUCH MORE.”

See FRANCIS BACON, the courtier, the philosopher, the foremost thinker of his times, on his knees!—Not to the maidenly queen, for a State-gift. Not to the pedant king, for a transient honor. But to heaven’s own Sovereign, for gifts and endowments, high favors and gracious benefactions, such as no earthly sovereign had to bestow.

See, also, how meekly his bruised spirit bore its heavy wrongs. Envious inferiors, with hearts of guile and tongues of calumny, had undermined his honest and justly earned greatness, resting not, day or night, till he fell. Yet he flew upon them with no bitter or vindictive philippics of resentment, nor left behind him rancorous tracts of crimination and reproach. He withheld his strong hand. He restrained his ready pen. He played the Christian. Like David before him, he saw *God* through the thin screen of second agencies, and said to Him, “*Thy* hand is heavy upon me, and hath humbled me according to thy former

loving-kindness, keeping me still in thy fatherly school, not as a bastard, but as a child.”

Perhaps few, if any, in the nation, knew of *this* as one of the chief causes of his forbearing silence under his vast misfortunes. He was not one to flaunt his piety in public. But private desks and drawers, after he was dead, furnished the express evidence of it, and placed the interesting and important fact beyond a question.

And if this slight sketch of his life, or the volume it accompanies, be privileged to minister, even in a small degree, the knowledge of his piety to any, its highest coveted honor will be answered.

At forty-five years of age, Lord Bacon married ALICE, daughter of BENEDICT BARNHAM, Esq., who had been a London merchant and an alderman, but was then deceased. It was no mercenary match, as she brought him but a trifling annuity. While he, on his part, made her sharer of his ample income from his crown-offices, installed her mistress of Gorham-bury, his ancestral seat, also of the princely halls of York House, on the Strand, and took her with him into the ranks of the highest peerage of England. But, mountain-high above all such dignities, he linked her name to that earthly immortality which belongs to him as the greatest universal philosopher of the world.

Gorhambury was in Hertfordshire, a few miles north of London, a half-day's drive, or so, and not far from the borough-town of St. Albans, which furnished for him the title, Viscount St. Albans. The Romans had a fortified town near St. Albans, called *Verolanium*, which gave origin to Lord Bacon's title, as Baron of Verulam. The mansion at Gorhambury, first built by his father, Sir Nicholas Bacon, gathers an item of its fame from its having once entertained Queen Elizabeth ; who, saying to her host " that his house was too little for him," was happily answered, " Not so, Madam ; but your Majesty has made me too great for my house."

Perhaps her Majesty would not have so said, had she visited it after it fell into the possession of the illustrious son, whose taste for architecture and gardening was eminent, and who added an entirely new house near by. Both at Gorhambury and the York House Lord Bacon kept style corresponding to the dignity of the offices which he filled in the nation. Yet he never forgot, as one of his essays says, that " houses are to live in, and not to look on ;" and in his whole show of life, was he as far from vanity or vain-glory as any man in the kingdom.

Lord Bacon had no children. He left no son to come to either honor or *dishonor* after him. But it

may have caused him no great regrets. See how he puts the case, *pro* and *con*, in one of his essays.

“The joys of parents,” says he, “are secret, and so are their griefs and fears ; they can not utter the one, nor will they utter the other. Children sweeten labors, but they make misfortunes more bitter : they increase the cares of life, but they mitigate the remembrance of death.”

And then, apparently gathering a little more heart for *his* side, he adds : “The perpetuity by generation is common to beasts ; but memory, merit, and noble works are proper to men : and surely a man shall see the noblest works and foundations have proceeded from childless men, which have sought to express the images of their minds, where those of their bodies have failed ; so the care of posterity is in them which have no posterity.”

Lord Bacon died, Sunday morning, April 9th, 1626, in his 66th year of age. He had spent the previous autumn and winter at Gorhambury, and early in the spring returned to town, quartered in his old youthful lodgings at Gray’s Inn, where he had begun law, if not philosophy. But, singular :—he neither died there, nor at Gorhambury, nor at York House, nor at Twickenham ; but at a strange house by the way-side, where Providence cast him in.

Authorities differ as to the immediate occasion of

his sickness and death. Some affirm that a retort, used by him in a chemical experiment, burst, and injured him so severely that he could not recover.

Others say, that being on the road towards Gorhambury, the great north road out of London, at Highgate, about five and a half miles from the post-office, it occurred to him to try the experiment of preserving flesh in *snow*, as in salt. Snow was then on the ground. No sooner thought than done. At the foot of Highgate hill the coach was stopped, a hen was bought at a neighboring cottage, and the great philosopher, alighting, helped with his own hands to stuff it. In delicate health, getting feebly up from a winter's confinement, the exposure to which he thus incautiously subjected himself proved too much, and an instant relapse took place.

He could neither proceed to Gorhambury nor return to Gray's Inn. He must, of necessity, tarry where he was. The Earl of Arundel had a house just by, and there he was taken. Hospitable doors opened to receive him. He was put into a bed that was *warm*, says history, but *damp* ; "had not been slept in for a year." It is a small item for great History to notice. But things are great or small according to their effects. And here the effect was to quench the brightest light of intellect in all Europe. The damp bed was Bacon's winding-sheet.

His magnanimity, however, did not allow him to allude to the unfortunate bed, in the letter which, ere his death, he was able to write to the absent lord of the mansion. He mentions the unfortunate enterprise in the snow, and scholarly (as he always was) refers to Pliny the elder, who "lost his life by trying an experiment about the burning mountain of Vesuvius ;" also, acknowledges the hospitality of the house, and the kindness and concern for him of the house-keeper ; and ends by a graceful and hearty expression of his thanks.

This is said to have been his last letter. One short week terminated his sojourn in the Arundel House, and also on earth. Early on the morning of Easter Sunday, April 9th, 1626, he expired in the arms of a friend, named Sir Julius Cæsar.

The first clause of his will, was found to be : "I bequeath my soul and body into the hands of God by the blessed oblation of my Saviour ; the one at the time of my dissolution, the other at the time of my resurrection."

How like him, all may see who look into the pages of this volume that follow.

He continues : " For my burial, I desire it may be in St. Michael's Church, near St. Albans : there was my mother buried, and it is the parish church of my mansion house of Gorhambury, and it is the only

Christian church within the walls of Old Verulam." He would rather sleep by his mother's side, in his last sleep, than in any other earthly spot. No antique or storied chapel in all Westminster could compare with it. He had seen an end of all worldly honor, and, in view of death, his heart turned to his kindred, and their very dust. "*There was my mother buried,*" said he. This sounds like a re-echo of those old Scriptures which he so much loved ; as where Jacob said to Joseph, " Bury me not, I pray thee, in Egypt : but I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying-place."

His monument still stands, representing him, in sculptured effigy, seated in contemplation, supporting his head with his hand. He had a faithful friend, Sir Thomas Meautys, who saw him buried in honor, and who, for himself, deemed it a sufficient honor to sleep in a simple grave at his feet.

“Now let us come to that Learning, which both the former times [Grecian and Roman] were not so blest as to know, Sacred and Inspired Divinity, the Sabbath and Port of all men’s labours and peregrinations.”

*Advancement of Learning, Book II.*

## A PRAYER OF LORD BACON'S

CALLED

## THE WRITER'S PRAYER.

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THOU, O Father, who gavest the visible light as the first-born of Thy creatures, and didst pour into man the intellectual light as the top and consummation of Thy workmanship, be pleased to protect and govern this work, which coming from Thy goodness returneth to Thy glory. Thou, after Thou hadst reviewed the works which Thy hands had made, beheldest that every thing was very good, and didst rest with complacency in them. But man, reflecting on the works which he had made, saw that all was vanity and vexation of spirit, and could by no means acquiesce in them. Wherefore, if we labour in Thy works with the sweat of our brows, Thou wilt make us partakers of Thy vision and Thy Sabbath. We humbly beg that this mind may be steadfastly in us; and that Thou by our hands, and also by the hands of others, on whom thou shalt bestow the same spirit, wilt please to convey a largess of new alms to Thy family of mankind. These things we commend to thy everlasting love, by our Jesus, Thy Christ, God with us. AMEN.

# Moses the Lawgiver, and God's First Ver,

BACON.

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## GENESIS.

IN THE BEGINNING GOD  
CREATED THE HEAVEN  
AND THE EARTH.—I. 1.

I BELIEVE that nothing is without beginning, but God: no nature, no matter, no spirit, but one, only, and the same God. That God, as he is eternally almighty, only wise, only good, in his nature: so he is eternally Father, Son, and Spirit, in person.

¶ It is so then, that in the work of the creation we see a double emanation of virtue from God; the one referring more properly to power, the other to wisdom; the one expressed in making the subsistence of the matter, and the other in disposing the beauty of the form. This being supposed, it is to be observed, that for

any thing which appeareth in the history of the creation, the confused mass and matter of heaven and earth was made in a moment; and the order and disposition of that chaos or mass was the work of six days; such a note of difference it pleased God to put upon the works of power, and the works of wisdom; wherewith concurreth, that in the former it is not set down that God said, "Let there be heaven and earth," as it is set down of the works following; but actually, that God made heaven and earth: the one carrying the style of a manufacture, and the other of a law, decree, or counsel.

¶ It is not written, that God created in the beginning the matter of chaos, but the heavens and the earth.

¶ There is in his system (Telesius), a great failure, in its (the world), being supposed capable of an eternal nature, the idea of a chaos and the mutations of the universal scheme of things being altogether omitted. For that philosophy, whether of Telesius or of the Peripatetics, or any other which so prepares and furnishes its

system as not to derive it from chaos, is evidently of slight foundation, and altogether conceived from the narrowness of human imagination. For, so in entire accordance with sense doth the philosopher assert the eternity of matter, and deny that of the world, (as the world appears to us,) which was the opinion of the wisest ancients, and to which opinion Democritus seems to have approached. And this is also the testimony of Scripture; but with this great difference, that the Scriptures derive the origin of matter from God, the philosophers from itself. For, we gather from our faith three dogmas on this point; first, that matter was formed from nothing; secondly, that the production of the system was through the word of Omnipotence, and not that matter endued itself with form and of itself came forth from chaos; thirdly, that before the fall that form was the best of those which matter (such as it was created) could take: but to none of these dogmas could these philosophical theories ascend. For they shudder at the thoughts of a creation

from nothing, and deem that this form of things was produced after many windings and attempts of matter, nor are they troubled as to conceiving of the most excellent kind of system, since theirs is asserted to be liable to decline and to change. We must, then, rest upon the decisions of faith and upon its supports. But, perhaps, we need not enquire whether that created matter, after a long course of ages, from the power at first put into it could gather and change itself into that most excellent form, (which leaving these windings, it did immediately at the command of the divine word.) For, the representation of time and the formation of a substance are equally miraculous effects of the same omnipotence. But the divine nature seems to have designed glorifying itself equally in either emanation: first, by omnipotently working upon ens and matter by creating substance from nothing; secondly, upon motion and time, by anticipating the order of nature, and accelerating the process of substance.

AND THE EARTH WAS  
WITHOUT FORM, AND  
VOID.—i. 2.

Democritus attributed eternity  
to the first matter, and not to

the world: in which he comes somewhat near  
the truth of divine writ, telling us of a huge  
deformed mass, before the beginning of the six  
days' work.

AND GOD SAID, LET  
THERE BE LIGHT: AND  
THERE WAS LIGHT.—  
i. 3.

We read the first form that  
was created was light, which

hath a relation and correspondence in nature  
and corporal things to knowledge in spirits and  
incorporal things.

¶ God, on the first day, only created light,  
and assigned a whole day to that work, without  
creating any material substance thereon.

AND GOD SAID, LET US  
MAKE MAN IN OUR  
IMAGE, AFTER OUR  
LIKENESS: AND LET  
THEM HAVE DOMINION  
OVER THE FISH OF THE  
SEA, AND OVER THE  
FOWL OF THE AIR, AND  
OVER THE CATTLE, AND  
OVER ALL THE EARTH,  
AND OVER EVERY  
CREEPING THING THAT  
CREEPETH UPON THE  
EARTH.—i. 26.

Saith God: "Let us make  
man after our own image, and  
let him have dominion over the  
fishes of the sea, and the fowls  
of the air, and the beasts of the  
land, &c." Hereupon De Vic-  
toria, and with him some others,

infer excellently, and extract a most true and

divine aphorism, “Non fundatur dominium nisi in imagine Dei.” [There is no foundation for dominion but in the image of God.]

Here we have the charter of foundation: it is now the more easy to judge of the forfeiture or reseizure. Deface the image and you divest the right. But what is this image, and how is it defaced? The poor men of Lyons, and some fanatical spirits, will tell you, that the image of God is purity; and the defacement, sin. But this subverteth all government: neither did Adam's sin, or the curse upon it, deprive him of his rule, but left the creatures to a rebellion or reluctance. And, therefore, if you note it attentively, when this charter was renewed unto Noah and his sons, it is not by the words, You shall have dominion; but “Your fear shall be upon all the beasts of the land, and the birds of the air, and all that moveth:” not regranting the sovereignty, which stood firm; but protecting it against the reluctance. The sound interpreters therefore expounded this image of God, of natural reason; which if it be totally or mostly

defaced, the right of government doth cease; and if you mark all the interpreters well, still they doubt of the case, and not of the law.

AND GOD SAW EVERY  
THING THAT HE HAD  
MADE, AND BEHOLD, IT  
WAS VERY GOOD.—I. 31.

God beheld all things which his hands had made, and lo! they were all passing good. But when man turned him about, and took a view of the works which his hands had made, he found all to be vanity and vexation of spirit. Wherefore, if thou shalt work in the works of God, thy sweat shall be as an ointment of odors, and thy rest as the sabbath of God: thou shalt travail in the sweat of a good conscience, and shalt keep holy day in the quietness and liberty of the sweetest contemplations: but if thou shalt aspire after the glorious acts of men, thy working shall be accompanied with compunction and strife, and thy remembrance followed with distaste and upbraidings; and justly doth it come to pass towards thee, O man, that since thou, which art God's work, doest him no reason in yielding him well-pleasing service, even thine own works also

should reward thee with the like fruit of bitterness.

¶ God made all things in their first estate good, and removed from himself the beginning of all evil and vanity into the liberty of the creature ; but reserved in himself the beginning of all restitution to the liberty of his grace ; using, nevertheless, and turning the falling and defection of the creature, which to his prescience was eternally known, to make way to his eternal counsel, touching a Mediator, and the work he purposed to accomplish in him.

THUS THE HEAVENS AND  
THE EARTH WERE FIN-  
ISHED, AND ALL THE  
HOST OF THEM.—II. 1.

God created spirits, whereof some kept their standing, and others fell : he created heaven and earth, and all their armies and generations ; and gave unto them constant and everlasting laws, which we call nature : which is nothing but the laws of the creation : which laws, nevertheless, have had three changes or times, and are to have a fourth or last. The first, when the matter of heaven and earth was created without forms :

the second, the interim of perfection of every day's work: the third, by the curse, which, notwithstanding, was no new creation: and the last, at the end of the world, the manner whereof is not yet fully revealed; so as the laws of nature, which now remain and govern inviolably till the end of the world, began to be in force when God first rested from his works, and ceased to create; but received a revocation, in part, by the curse; since which time they change not.

AND ON THE SEVENTH DAY GOD ENDED HIS WORK WHICH HE HAD MADE; AND HE RESTED ON THE SEVENTH DAY FROM ALL HIS WORK WHICH HE HAD MADE.

AND GOD BLESSED THE SEVENTH DAY AND SANCTIFIED IT.—ii. 2, 3.

and accomplish them.

In the distribution of days, we see, the day wherein God did rest, and contemplate his own works, was blessed above all the days wherein he did effect

AND GOD BLESSED THE SEVENTH DAY, AND SANCTIFIED IT: BECAUSE THAT IN IT HE HAD RESTED FROM ALL HIS WORK WHICH GOD CREATED AND MADE.—ii. 3.

accomplish and fulfill his divine will in all things,

I BELIEVE, that, notwithstanding God had rested and ceased from creating since the first sabbath, yet, nevertheless, he doth ac-

great and small, singular and general, as fully and exactly by providence, as .he could by miracle and new creation, though his working be not immediate and direct, but by compass ; not violating nature, which is his own law, upon the creature.

AND THE LORD GOD  
FORMED MAN OF THE  
DUST OF THE GROUND,  
AND BREATHED INTO  
HIS NOSTRILS THE  
BREATH OF LIFE; AND  
MAN BECAME A LIVING  
SOUL.—ii. 7.

I believe, that at the first, the soul of man was not produced by heaven or earth, but was breathed immediately from

God : so that the ways and proceedings of God with spirits are not included in nature : that is, in the laws of heaven and earth ; but are reserved to the law of his secret will and grace, wherein God worketh still, and resteth not from the work of redemption, as he resteth from the work of creation : but continueth working till the end of the world : what time that work also shall be accomplished, and an eternal sabbath shall ensue. Likewise, that whensoever God doth transcend the law of nature by miracles, which may ever seem as new creations, he never cometh to that point or pass, but in re-

gard of the work of redemption, which is the greater, and whereto all God's signs and miracles do refer.

AND THE LORD GOD TOOK  
THE MAN, AND PUT HIM  
INTO THE GARDEN OF  
EDEN, TO DRESS IT, AND  
TO KEEP IT.—ii. 15.

After the creation was finished, it is set down to us, that man was placed in the garden to

work therein; which work, so appointed to him, could be no other than work of contemplation; that is, when the end of work is but for exercise and experiment, not for necessity; for there being then no reluctance of the creature nor sweat of the brow, man's employment must of consequence have been matter of delight in the experiment, and not matter of labour for the use.

AND THE LORD GOD COM-  
MANDED THE MAN, SAY-  
ING, OF EVERY TREE OF  
THE GARDEN THOU MAY-  
EST FREELY EAT:

BUT OF THE TREE OF THE  
KNOWLEDGE OF GOOD  
AND EVIL, THOU SHALT  
NOT EAT OF IT: FOR IN  
THE DAY THAT THOU  
EATEST THEREOF THOU  
SHALT SURELY DIE.—ii.  
16, 17.

I believe, that God created man in his own image, in a reasonable soul, in innocency, in free-will, and in sovereignty; that he gave him a law and commandment, which was in

his power to keep, but he kept it not; that man made a total defection from God, presuming to imagine that the commandments and prohibitions

of God were not the rules of good and evil, but that good and evil had their own principles and beginnings, and lusted after the knowledge of those imagined beginnings; to the end to depend no more upon God's will revealed, but upon himself, and his own light, as a god; than the which there could not be a sin more opposite to the whole law of God: that yet, nevertheless, this great sin was not originally moved by the malice of man, but was insinuated by the suggestion and instigation of the devil, who was the first defected creature, and fell of malice, and not by temptation.

AND OUT OF THE GROUND  
THE LORD GOD FORMED  
EVERY BEAST OF THE  
FIELD, AND EVERY  
FOWL OF THE AIR,  
AND BROUGHT THEM  
UNTO ADAM TO SEE  
WHAT HE WOULD CALL  
THEM; AND WHATSOEVER  
ADAM CALLED  
EVERY LIVING CREA-  
TURE, THAT WAS THE  
NAME THEREOF.—ii. 19.

The first acts which man performed in Paradise consisted of the two summary parts of knowledge; the view of creatures, and the imposition of names. As for the knowledge which induced the fall, it was, as was touched before, not the natural knowledge of creatures, but the moral knowledge of good and evil;

wherein the supposition was, that God's commandments or prohibitions were not the originals of good and evil, but that they had other beginnings, which man aspired to know; to the end to make a total defection from God, and to depend wholly upon himself.

FOR GOD DOTN KNOW,  
THAT IN THE DAY YE  
EAT THEREOF, THEN  
YOUR EYES SHALL BE  
OPENED; AND YE  
SHALL BE AS GODS,  
KNOWING GOOD AND  
EVIL.—iii. 5.

Man, when he was tempted, before he fell, had offered unto him this suggestion, "that he should be like unto God." But

how? Not simply, but in this part, "Knowing good and evil." For, being in his creation invested with sovereignty of all inferior creatures, he was not needy of power or dominion. But again, being a spirit newly inclosed in a body of earth, he was fitted to be allured with appetite of light and liberty of knowledge. Therefore, this approaching and intruding into God's secrets and mysteries, was rewarded with a further removing and estranging from God's presence.

But as to the goodness of God, there is no danger in contending or advancing towards a

similitude thereof; as that which is open and propounded to our imitation. For that voice, whereof the heathen and all other errors of religion have ever confessed that it sounds not like man: "Love your enemies; be you like unto your heavenly Father, that suffereth his rain to fall both upon the just and the unjust," doth well declare, that we can in that point commit no excess. So, again, we find it often repeated in the old law, "Be ye holy, as I am holy;" and what is holiness else but goodness, as we consider it separate and guarded from all mixture and all access of evil.

AND THE EYES OF BOTH  
OF THEM WERE OPENED,  
AND THEY KNEW THAT  
THEY WERE NAKED.—  
III. 7.

Wherefore, seeing that knowledge is of the number of those things which are to be accepted of with caution and distinction; being now to open a fountain, such as it is not easy to discern where the issues and streams will take and fall; I thought it good and necessary, in the first place, to make a strong and sound head or bank to rule and guide the course of the waters; by

setting down this position or firmament, namely, "That all knowledge is to be limited by religion, and to be referred to use and action."

AND I WILL PUT ENMITY BETWEEN THEE AND THE WOMAN, AND BETWEEN THY SEED AND HER SEED: IT SHALL BRUISE THY HEAD, AND THOU SHALT BRUISE HIS HEEL.—iii. 15.

I believe, that, upon the fall of man, death and vanity entered by the justice of God, and the image of God in man

was defaced; and heaven and earth, which were made for man's use, were subdued to corruption by his fall; but then, that instantly, and without intermission of time, after the word of God's law became, through the fall of man, frustrate as to obedience, there succeeded the greater word of the promise, that the righteousness of God might be wrought by faith.

AND UNTO ADAM HE SAID, BECAUSE THOU HAST HEARKENED UNTO THE VOICE OF THY WIFE, AND HAST EATEN OF THE TREE OF WHICH I COMMANDED THEE, SAYING, THOU SHALT NOT EAT OF IT: CURSED IS THE GROUND FOR THY SAKE; IN SORROW SHALT THOU EAT OF IT ALL THE DAYS OF THY LIFE.—iii. 17.

The world, after the fall of Adam, was exposed and made subject to death and corruption; for in that state it was and remains to this day, the offspring of God and sin.

ABEL WAS A KEEPER  
OF SHEEP, BUT CAIN  
WAS A TILLER OF THE  
GROUND.—iv. 2.

In the first event or occurrence after the fall of man, we see (as the Scriptures have infinite mysteries, not violating at all the truth of the story or letter), an image of the two estates, the contemplative state and the active state, figured in the two persons of Abel and Cain, and in the two simplest and most primitive trades of life; that of the shepherd (who, by reason of his leisure, rest in a place, and living in view of heaven, is a lively image of a contemplative life), and that of the husbandman: where we see again the favor and election of God went to the shepherd, and not to the tiller of the ground.

BUT UNTO CAIN, AND  
TO HIS OFFERING, HE  
HAD NOT RESPECT:  
AND CAIN WAS VERY  
WROTH, AND HIS COUN-  
TENANCE FELL.—iv. 5.

Cain's envy was the more vile and malignant towards his brother Abel, because when his sacrifice was better accepted there was nobody to look on.

AND NOW THOU ART  
CURSED FROM THE  
EARTH, WHICH HATH  
OPENED HER MOUTH TO  
RECEIVE THY BROTH-  
ER'S BLOOD FROM THY  
HAND.—iv. 11.

The first record of justice that was in the world, was a judgment upon a murderer, in the person of Adam's first-born, Cain; and

WHEN THOU TILLEST THE  
GROUND, IT SHALL NOT  
YIELD UNTO THEE HER  
STRENGTH: A FUGI-  
TIVE AND A VAGABOND  
SHALT THOU BE IN THE  
EARTH.—iv. 12.

though it was not punished by death, but with banishment and mark of ignominy, in respect of the promogeniture, or

population of the world, or other points of God's secret decree, yet it was judged, and was, as it is said, the first record of justice.

AND LAMECH SAID UNTO  
HIS WIVES, ADAH AND  
ZILLAH, HEAR MY  
VOICE, YE WIVES OF  
LAMECH, HEARKEN UN-  
TO MY SPEECH: FOR I  
HAVE SLAIN A MAN TO  
MY WOUNDING, AND A  
YOUNG MAN TO MY  
HURT.—iv. 23.

But for a difference to be made in case of killing and destroying man, upon a forethought purpose, between foul and fair, and, as it were, between single

murder and vied murder, it is but a monstrous child of this latter age, and there is no shadow of it in any law divine or human. Only it is true, I find in the Scripture that Cain enticed his brother into the field and slew him treacherously; but Lamech vaunted of his manhood that he would kill a young man, and if it were to his hurt; so as I see no difference between an insidious murder and a braving or presumptuous murder, but the difference between Cain and Lamech.

AND ALL THE DAYS OF  
METHUSELAH WERE  
NINE HUNDRED AND  
SIXTY YEARS; AND HE  
DIED.—V. 27.

Before the flood, as the sacred Scriptures relate, men lived many hundred years; yet none of the fathers attained to a full thousand. Neither was this length of life peculiar only to grace or the holy line; for there are reckoned of the fathers, until the flood, eleven generations; but of the sons of Adam, by Cain, only eight generations; so as the posterity of Cain may seem the longer lived. But this length of life, immediately after the flood, was reduced to a moiety, but in the postnati; for Noah, who was born before, equalled the age of his ancestors, and Sem saw the six hundredth year of his life. Afterwards, three generations being run from the flood, the life of man was brought down to a fourth part of the primitive age, that was, to about two hundred years.

WHOSO SHEDDETH MAN'S  
BLOOD, BY MAN SHALL  
HIS BLOOD BE SHED:  
FOR IN THE IMAGE OF  
GOD MADE HE MAN.—  
ix. 6.

I must say unto you in general, that life is grown too cheap in these times; it is set at the price of words, and every petty scorn and dis-

grace can have no other reparation ; nay, so many men's lives are taken away with impunity, that the very life of the law is almost taken away, which is the execution ; and, therefore, though we cannot restore the life of those men that are slain, yet I pray let us restore the law to her life, by proceeding with due severity against the offenders ; and most especially this plot of ground, which, as I said, is the king's carpet, ought not to be stained with blood, crying in the ears of God and the king. It is true, nevertheless, that the law doth make divers just differences of life taken away ; but yet no such differences as the wanton humours and braveries of men have, under a reverend name of honour and reputation, invented.

GO TO, LET US GO DOWN,  
AND THERE CONFOUND  
THEIR LANGUAGE, THAT  
THEY MAY NOT UNDER-  
STAND ONE ANOTHER'S  
SPEECH.—xi. 7.

In the age of the flood, the first great judgment of God upon the ambition of man was the confusion of tongues ; whereby the open trade and intercourse of learning and knowledge was chiefly embarrassed.

AND THE LORD SAID UN-  
TO ABRAHAM, WHERE-  
FORE DID SARAH  
LAUGH, SAYING, SHALL  
I OF A SURETY BEAR  
A CHILD, WHICH AM  
OLD?—xviii. 13.

The prerogative of God extendeth as well to the reason as to the will of man; so that, as we are to obey his law, though we find a reluctance in our will, so we are to believe his Word, though we find a reluctance in our reason. For if we believe only that which is agreeable to our sense, we give consent to the matter, and not to the author; which is no more than we would do towards a suspected and discredited witness; but that faith which was accounted to Abraham for righteousness was of such a point as whereat Sarah laughed, who therein was an image of natural reason.

AND SARAH WAS AN  
HUNDRED AND SEVEN  
AND TWENTY YEARS  
OLD: THESE WERE THE  
YEARS OF THE LIFE OF  
SARAH.—xxiii. 1.

Sarah died in the hundred and twenty-seventh year of her age; a beautiful and magnanimous woman, a singular good mother and wife, and yet no less famous for her liberty than obsequiousness towards her husband.

THEN ABRAHAM GAVE  
UP THE GHOST, AND  
DIED IN A GOOD OLD  
AGE, AN OLD MAN, AND  
FULL OF YEARS; AND  
WAS GATHERED TO HIS  
PEOPLE.—XXV. 8.

Abraham lived an hundred and seventy and five years; a man of a high courage, and prosperous in all things.

AND ISAAC LOVED ESAU,  
BECAUSE HE DID EAT  
OF HIS VENISON: BUT  
REBEKAH LOVED JA-  
COB.—XXV. 28.

Difference in affection of parents towards their several children, is many times unequal,

and sometimes unworthy, especially in the mother; as Solomon saith, "A wise son rejoiceth the father, but an ungracious son shames the mother." A man shall see, where there is a house full of children, one or two of the eldest respected, and the youngest made wantons; but in the midst some that are as it were forgotten, who, many times, nevertheless, prove the best.

AND HE SAID, LET ME GO,  
FOR THE DAY BREAK-  
ETH: AND HE SAID, I  
WILL NOT LET THEE GO,  
EXCEPT THOU BLESS ME.  
—XXXII. 26.

A Christian wrestles, and yet prevails; and though yielding himself unworthy of the least

blessing he enjoys, yet, Jacob-like, he will not let him go without a new blessing. He sometimes thinks himself to have no grace at all, and yet how poor and afflicted soever he be be-

sides, he would not change conditions with the most prosperous man under heaven, that is a manifest worldling.

AND THE DAYS OF ISAAC  
WERE AN HUNDRED  
AND FOUR SCORE  
YEARS.—XXXV. 28.

Isaac came to an hundred and eighty years of age: a chaste man, and enjoying more quietness than his father.

BUT THE LORD WAS WITH  
JOSEPH, AND SHEWED  
HIM MERCY, AND GAVE  
HIM FAVOR IN THE  
SIGHT OF THE KEEPER  
OF THE PRISON.—XXXIX.  
21.

It pleased God likewise to use the curiosity of this emperor\* as an inducement to the peace of his church in those days.

For having Christ in veneration, not as a God or Saviour, but as a wonder or novelty; and having his picture in his gallery, matched with Apollonius, with whom, in his vain imagination, he thought he had some conformity; yet it served the turn to allay the bitter hatred of those times against the Christian name, so as the church had peace during his time.

AND JOSEPH ANSWERED  
PHARAOH, SAYING, IT  
IS NOT IN ME: GOD  
SHALL GIVE PHARAOH  
AN ANSWER OF PEACE.  
—xli. 16.

Envy, which is the canker of honour, is best extinguished, by declaring a man's self in his

\* Adrian.

ends, rather to seek merit than fame : and by attributing a man's successes to Divine Providence and felicity, than to his own virtue or policy.

AND PHARAOH SAID UNTO JOSEPH, I HAVE SET THEE OVER ALL THE LAND OF EGYPT.

AND PHARAOH TOOK OFF HIS RING FROM HIS HAND, AND PUT IT UPON JOSEPH'S HAND, AND ARRAYED HIM IN VESTURES OF FINE LINEN, AND PUT A GOLD CHAIN ABOUT HIS NECK;

AND HE MADE HIM TO RIDE IN THE SECOND CHARIOT WHICH HE HAD; AND THEY CRIED BEFORE HIM, BOW THE KNEE: AND HE MADE HIM RULER OVER ALL THE LAND OF EGYPT.—  
—xli. 41-43.

The winning of honour is but the revealing of a man's virtue and worth without disadvantage; for some in their actions do woo and affect honour and reputation; which sort of men are commonly much talked of, but inwardly little admired: and some, contrariwise, darken their virtue in the show of it; so as they be undervalued in

opinion. If a man perform that which hath not been attempted before, or attempted and given over, or hath been achieved, but not with so good circumstance, he shall purchase more honour than by affecting a matter of greater difficulty, or virtue, wherein he is but a follower. If a man so temper his actions, as in some one

of them, he doth content every faction or combination of people, the music will be the fuller.

NOW THEREFORE BE NOT  
GRIEVED, NOR ANGRY  
WITH YOURSELVES, THAT  
YE SOLD ME HITHER:  
FOR GOD DID SEND ME  
BEFORE YOU TO PRE-  
SERVE LIFE.—xlv. 5.

The History of Providence,  
containeth that excellent cor-  
respondence which is between

God's revealed will and his secret will: which though it be so obscure, as for the most part it is not legible to the natural man; no, nor many times to those that behold it from the tabernacle; yet at some times it pleaseth God, for our better establishment and the confuting of those which are as without God in the world, to write it in such text and capital letters, that as the prophet saith, "he that runneth by may read it;" that is, mere sensual persons, which hasten by God's judgments and never bend or fix their cogitations upon them, are nevertheless in their passage and race urged to discern it. Such are the notable events and examples of God's judgments, chastisements, deliverances, and blessings: and this is a work which hath passed through the labours of many, and therefore I cannot present as omitted.

AND ISRAEL SAID, IT IS  
ENOUGH: JOSEPH MY  
SON IS YET ALIVE: I  
WILL GO AND SEE  
HIM BEFORE I DIE.—  
xlvi. 28.

Children increase the cares of  
life, but they mitigate the re-  
membrance of death.

AND JACOB LIVED IN  
THE LAND OF EGYPT  
SEVENTEEN YEARS: SO  
THE WHOLE AGE OF  
JACOB WAS AN HUN-  
DRED FORTY AND SEVEN  
YEARS.—xlvii. 28.

Jacob, after many crosses, and  
a numerous progeny, lasted to  
the one hundred and forty-  
seventh year of his life; a  
patient, gentle, and wise man.

AND JOSEPH COMMANDED  
HIS SERVANTS THE  
PHYSICIANS TO EMBALM  
HIS FATHER: AND THE  
PHYSICIANS EMBALMED  
ISRAEL.—l. ii.

It is strange, and well to be  
noted, how long carcasses have  
continued uncorrupt, and in  
their former dimensions, as appeareth in the  
mummies of Egypt; having lasted, as con-  
ceived, some of them, three thousand years.  
It is true, they find means to draw forth  
the brains, and to take forth the entrails,  
which are the parts aptest to corrupt. But  
that is nothing to the wonder: for we see  
what a soft and corruptible substance the flesh  
of all the other parts of the body is. But it  
should seem, that, according to our observation

and axiom in our hundredth experiment, putrefaction, which we conceive to be so natural a period of bodies, is but an accident; and that matter maketh not that haste to corruption that is conceived. And, therefore, bodies in shining amber, in quicksilver, in balms, whereof we now speak, in wax, in honey, in gums, and, it may be, in conservatories of snow, etc., are preserved very long. It need not go for repetition, if we resume again that which we said in the aforesaid experiment concerning annihilation; namely, that if you provide against three causes of putrefaction, bodies will not corrupt: the first is, that the air be excluded, for that undermineth the body, and conspireth with the spirit of the body to dissolve it. The second is, that the body adjacent and ambient be not commaterial, but merely heterogeneal towards the body that is to be preserved; for if nothing can be received by the one, nothing can issue from the other; such are quicksilver and white amber, to herbs, and flies, and such bodies. The third is, that the body to be preserved be

not of that gross that it may corrupt within itself, although no part of it issue into the body adjacent: and therefore it must be rather thin and small, than of bulk. There is a fourth remedy also, which is, that if the body to be preserved be of bulk, as a corpse is, then the body that incloseth it must have a virtue to draw forth, and dry the moisture of the inward body; for else the putrefaction will play within, though nothing issue forth. I remember Livy doth relate, that there were found at a time two coffins of lead in a tomb; whereof the one contained the body of King Numa, it being some four hundred years after his death: and the other, his books of sacred rites and ceremonies, and the discipline of the pontiffs; and that in the coffin that had the body, there was nothing at all to be seen, but a little light cinders about the sides, but in the coffin that had the books, they were found as fresh as if they had been but newly written, being written on parchment, and covered over with watchcandles of wax three or four fold. By this it seemeth

that the Romans in Numa's time were not so good embalmers as the Egyptians were; which was the cause that the body was utterly consumed. But I find in Plutarch and others, that when Augustus Cæsar visited the sepulchre of Alexander the Great in Alexandria, he found the body to keep its dimension; but withal, that notwithstanding all the embalming, which no doubt was the best, the body was so tender, as Cæsar, touching but the nose of it, defaced it. Which maketh me find it very strange, that the Egyptian mummies should be reported to be as hard as stone-pitch; for I find no difference but one, which indeed may be very material, namely, that the ancient Egyptian mummies were shrouded in a number of folds of linen, besmeared with gums, in manner of cerecloth, which it doth not appear was practised upon the body of Alexander.

SO JOSEPH DIED, BEING  
AN HUNDRED AND TEN  
YEARS OLD.—I. 26.

Joseph, a prudent and politic,  
passing his youth in affliction,  
afterwards advanced to the height of honor and  
prosperity, lived an hundred and ten years.

## EXODUS.

AND IT CAME TO PASS IN THOSE DAYS, WHEN MOSES WAS GROWN, THAT HE WENT OUT UNTO HIS BRETHREN, AND LOOKED ON THEIR BURDENS: AND HE SPIED AN EGYPTIAN SMITING A HEBREW, ONE OF HIS BRETHREN.

AND HE LOOKED THIS WAY AND THAT WAY, AND WHEN HE SAW THAT THERE WAS NO MAN, HE SLEW THE EGYPTIAN, AND HID HIM IN THE SAND.

AND WHEN HE WENT OUT THE SECOND DAY, BEHOLD, TWO MEN OF THE HEBREWS STROVE TOGETHER: AND HE SAID TO HIM THAT DID THE WRONG, WHEREFORE SMITEST THOU THY FELLOW?—ii. 11-13.

WE see Moses when he saw the Israelite and the Egyptian fight, he did not say, Why strive you? but drew his sword and slew the Egyptian: but when he saw the two Israelites fight, he said, You are brethren, why strive you? If the point of doctrine be an Egyptian, it must be slain by the sword of the Spirit, and not reconciled; but if it be an Israelite, though in the

wrong, then, Why strive you? We see of the fundamental points, our Saviour penneth the league thus, "he that is not with us, is against us;" but of points not fundamental, thus, "He that is not against us, is with us." So we see the coat of our Saviour was entire without seam, and so is the doctrine of the Scripture in itself; but the garment of the church was of

divers colours, and yet not divided : we see the chaff may and ought to be severed from the corn in the ear, but the tares may not be pulled up from the corn in the field. So as it is a thing of great use well to define what, and of what latitude those points are, which do make men merely aliens and disincorporate from the church of God. For the obtaining of the information, it resteth upon the true and sound interpretation of the Scriptures, which are the fountains of the water of life. The interpretations of the Scriptures are of two sorts ; methodical, and solute or at large. For this divine water, which excelleth so much that of Jacob's well, is drawn forth much in the same kind as natural water useth to be out of wells and fountains ; either it is first to be forced up into a cistern, and from thence fetched and derived for use ; or else it is drawn and received in buckets and vessels immediately where it springeth ; the former sort whereof, though it seem to be the more ready, yet in my judgment is more subject to corrupt. This is

that method which hath exhibited unto us the scholastical divinity ; whereby divinity hath been reduced into an art, as into a cistern, and the streams of doctrine fetched and derived from thence.

AND AS FOR THE PERFUME WHICH THOU SHALT MAKE, YE SHALL NOT MAKE TO YOURSELVES ACCORDING TO THE COMPOSITION THEREOF: IT SHALL BE UNTO THEE HOLY FOR THE LORD.  
—XXX. 37.

Incense and nidorous smells, such as were of sacrifices, were thought to intoxicate the brain, and to dispose men to devotion: which they may do by

a kind of sadness, and contristation of the spirits ; and partly also by heating and exalting them. We see that amongst the Jews the principal perfume of the sanctuary was forbidden all common uses.

## LEVITICUS.

THEN THE PRIEST SHALL CONSIDER: AND BEHOLD, IF THE LEPROSY HAVE COVERED ALL HIS FLESH, HE SHALL PRONOUNCE HIM CLEAN THAT HATH THE PLAGUE: IT IS ALL TURNED WHITE: HE IS CLEAN.

TAKE a view of the ceremonial law of Moses; you shall find, besides the prefiguration of Christ, the badge of difference of people of God, the exercise

BUT WHEN RAW FLESH  
APPEARETH IN HIM,  
HE SHALL BE UNCLEAN.  
—xiii. 13, 14.

BUT WHEN RAW FLESH  
APPEARETH IN HIM,  
HE SHALL BE UNCLEAN.  
—xiii. 13, 14.

and impression of obedience,  
and other divine uses and  
fruits thereof, that some of the most learned  
rabbins have travelled profitably and profoundly  
to observe, some of them a natural, some of  
them a moral sense, or reduction of many of the  
ceremonies and ordinances. As in the law of  
the leprosy, where it is said, “If the whiteness  
have overspread the flesh, the patient may pass  
abroad for clean; but if there be any whole  
flesh remaining, he is to be shut up for un-  
clean;” one of them noteth a principle of nature,  
that putrefaction is more contagious before ma-  
turity than after: and another noteth a position  
of moral philosophy, that men abandoned to  
vice do not so much corrupt manners as those  
that are half good and half evil. So in this  
and very many other places in that law, there  
is to be found, besides the theological sense,  
much aspersion of philosophy.

YE SHALL DO NO  
UNRIGHTEOUSNESS IN  
JUDGMENT ; THOU  
SHALT NOT RESPECT  
THE PERSON OF THE  
POOR, NOR HONOUR

YE SHALL DO NO  
UNRIGHTEOUSNESS IN  
JUDGMENT ; THOU  
SHALT NOT RESPECT  
THE PERSON OF THE  
POOR, NOR HONOUR

Judges ought to be more learned  
than witty, more reverend than  
plausible, and more advised than

THE PERSON OF THE  
MIGHTY : BUT IN  
RIGHTEOUSNESS SHALT  
THOU JUDGE THY  
NEIGHBOUR.—XIX. 15.

confident. Above all things, integrity is their portion and proper virtue. “Cursed (saith the law) is he that removeth the landmark.’ The mislayer of a mere stone is to blame; but it is the unjust judge that is the capital remover of landmarks, when he defineth amiss of lands and property. One foul sentence doth more hurt than many foul examples; for these do but corrupt the stream, the other corrupteth the fountain; so saith Solomon, “A righteous man falling down before the wicked is as a troubled fountain, and a corrupt spring.” The office of judges may have reference unto the parties that sue, unto the advocates that plead, unto the clerks and ministers of justice underneath them, and to the sovereign or state above them.

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## NUMBERS.

AND AARON WAS A HUN-  
DRED AND TWENTY  
AND THREE YEARS OLD  
WHEN HE DIED IN  
MOUNT HOR.—XXXIX.  
39.

AARON, who was three years the older, died the same year with his brother; a man of

a readier speech, and of a more facile disposition, and less constant.

THEN YE SHALL APPOINT  
YOU CITIES TO BE  
CITIES OF REFUGE FOR  
YOU; THAT THE SLAYER  
MAY FLEE THITHER,  
WHICH KILLETH ANY  
PERSON AT UNAWARES.

AND THEY SHALL BE  
UNTO YOU CITIES FOR  
REFUGE FROM THE  
AVENGER; THAT THE  
MANSLAYER DIE NOT,  
UNTIL HE STAND BE-  
FORE THE CONGREGA-  
TION IN JUDGMENT.—  
XXXV. 11, 12.

In the law of God, there is never to be found any difference made in homicide, but between homicide voluntary, and involuntary, which we term misadventure. And for the case of misadventure itself, there were cities of refuge;

so that the offender was put to his flight, and that flight was subject to accident, whether the revenger of blood should overtake him before he had gotten sanctuary or no.

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## DEUTERONOMY.

THY RAIMENT WAXED  
NOT OLD UPON THEE,  
NEITHER DID THY FOOT  
SWELL THESE FORTY  
YEARS.—VIII. 4.

For though we Christians do continually aspire and pant after the land of promise, yet it will be a token of God's favour towards us in our journeyings through this world's wilderness,

to have our shoes and garments (I mean those of our frail bodies) little worn or impaired.

FOR THE LAND, WHITHER  
THOU GOEST IN TO POS-  
SESS IT, IS NOT AS THE  
LAND OF EGYPT, FROM  
WHENCE YE CAME OUT,  
WHERE THOU SOWEDST  
THY SEED, AND WATER-  
EDST IT WITH THY FOOT,  
AS A GARDEN OF HERBS:

BUT THE LAND, WHITHER  
YE GO TO POSSESS IT, IS  
A LAND OF HILLS AND  
VALLEYS, AND DRINK-  
ETH WATER OF THE  
RAIN OF HEAVEN.—XI.  
10, 11.

I remember Moses saith of the land of promise, that it was not like the land of Egypt, that was watered with a river, but was watered with showers from heaven: whereby I gather, God preferreth, sometimes, uncertainties before certainties, be-

cause they teach a more immediate dependence upon his providence.

AND MOSES WAS A HUN-  
DRED AND TWENTY  
YEARS OLD WHEN HE  
DIED: HIS EYE WAS  
NOT DIM, NOR HIS NA-  
TURAL FORCE ABATED.  
—XXXIV. 7.

Moses lived a hundred and twenty years; a stout man, and yet the meekest upon the earth, and of a very slow

tongue. Howsoever, Moses, in his psalm, pronounceth that the life of man is but seventy years, and if a man have strength, then eighty; which term of man's life standeth firm in many particulars even at this day.

## J O S H U A .

AND IT CAME TO PASS  
AFTER THESE THINGS,  
THAT JOSHUA THE SON  
OF NUN THE SERVANT  
OF THE LORD DIED,  
BEING A HUNDRED AND  
TEN YEARS OLD.—XXIV.  
29.

JOSHUA, a martial man, and an excellent leader, and evermore victorious, lived to the hundred and tenth year of his life

## J U D G E S .

BUT WHEN THE CHILDREN  
OF ISRAEL CRIED UNTO  
THE LORD, THE LORD  
RAISED THEM UP A DE-  
LIVERER, EHUD THE  
SON OF GERA, A BEN-  
JAMITE, A MAN LEFT-  
HANDED: AND BY HIM  
THE CHILDREN OF IS-  
RAEL SENT A PRESENT  
UNTO EGLON THE KING  
OF MOAB.—iii. xv.

EHUD, the judge, seems to have been no less than an hundred years old, in regard that after the victory over the Moabites, the Holy Land had rest under his government eighty years:

he was a man fierce and undaunted, and one that in a sort neglected his life for the good of his people.

THEN THE MEN OF ISRAEL  
SAID UNTO GIDEON,  
RULE THOU OVER US,  
BOTH THOU, AND THY  
SON, AND THY SON'S  
SON ALSO: FOR THOU  
HAST DELIVERED US  
FROM THE HAND OF  
MIDIAN.—viii. 22.

As men owe their life and being to their parents in regard of generation, so they owe that also to saviours in the wars in regard of preservation. And

therefore we find in chap. viii. of the book of Judges, ver. 22, “Dixerunt omnes viri ad Gideon, Dominare nostri, tu et filii tui, quoniam servasti nos de manu Madian.” And so we read, when it was brought to the ears of Saul, that the people sung in the streets, “Saul hath killed his thousands, and David his ten thousand of enemies,” he said straightways: “Quid ei superest nisi ipsum regnum?” For whosoever hath the military dependence, wants little of being king.

IN THOSE DAYS THERE WAS NO KING IN ISRAEL, BUT EVERY MAN DID THAT WHICH WAS RIGHT IN HIS OWN EYES.—xvii. 6.

When any of the four pillars of government are mainly shaken, or weakened (which are religion, justice, counsel, and treasure), men had need to pray for fair weather.

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## 1 SAMUEL.

NOW ELI WAS NINETY AND EIGHT YEARS OLD; AND HIS EYES WERE DIM THAT HE COULD NOT SEE.—iv. 15.

ELI, the priest, lived ninety-eight years; a corpulent man, calm of disposition, and indulgent to his children.

FOR REBELLION IS AS  
THE SIN OF WITCH-  
CRAFT, AND STUBBORN-  
NESS IS AS INIQUITY  
AND IDOLATRY.—XV.  
22.

The declinations from religion, besides the privative, which is Atheism, and the branches thereof, are three: heresies, idolatry, and witchcraft. Heresies, when we serve the true God with a false worship; idolatry, when we worship false gods, supposing them to be true; and witchcraft, when we adore false gods, knowing them to be wicked and false: for so your majesty doth excellently observe, that witchcraft is the height of idolatry. And yet we see, though these be true degrees, Samuel teacheth us that they are all of a nature, when there is once a receding from the Word of God; for so he saith, “Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.”

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## 2 S A M U E L .

AND WHEN THEY CAME  
TO NACHON'S THRESH-  
ING-FLOOR, UZZAH PUT  
FORTH HIS HAND TO  
THE ARK OF GOD, AND  
TOOK HOLD OF IT: FOR  
THE OXEN SHOOK IT.—  
vi. 8.

You must rather leave the ark to shake as it shall please God, than put unworthy hands to hold it up.

## 1 KINGS.

GIVE THEREFORE THY  
SERVANT AN UNDER-  
STANDING HEART TO  
JUDGE THY PEOPLE,  
THAT I MAY DISCERN  
BETWEEN GOOD AND  
BAD: FOR WHO IS ABLE  
TO JUDGE THIS THY SO  
GREAT A PEOPLE?

AND THE SPEECH PLEASED  
THE LORD, THAT SOLO-  
MON HAD ASKED THIS  
THING.—iii. 9, 10.

In the person of Solomon the king, we see the gift or endowment of wisdom and learning, both in Solomon's petition, and in God's assent thereunto, preferred before all other terrene

and temporal felicity. By virtue of which grant or donative of God, Solomon became enabled, not only to write those excellent parables, or aphorisms concerning divine and moral philosophy; but also to compile a natural history of all verdure, from the cedar upon the mountain to the moss upon the wall (which is but a rudiment between putrefaction and an herb,) and also of all things that breathe or move. Nay, the same Solomon the king, although he excelled in the glory of treasure and magnificent buildings, of shipping and navigation, of service and attendance, of fame and renown, and the like, yet he maketh no claim to any of those glories, but only to the glory of inquisition of

truth ; for so he saith expressly, “ The glory of God is to conceal a thing, but the glory of a king is to find it out ; ” as if, according to the innocent play of children, the Divine Majesty took delight to hide his works, to the end to have them found out ; and as if kings could not obtain a greater honour than to be God’s play-fellows in that game ; considering the great commandment of wits and means, whereby nothing needeth to be hidden from them.

MOREOVER, THE KING  
MADE A GREAT THRONE  
OF IVORY, AND OVER-  
LAID IT WITH THE BEST  
GOLD.

THE THRONE HAD SIX  
STEPS, AND THE TOP  
OF THE THRONE WAS  
ROUND BEHIND : AND  
THERE WERE STAYS ON  
EITHER SIDE ON THE  
PLACE OF THE SEAT,  
AND TWO LIONS STOOD  
BESIDE THE STAYS.—X.  
18, 19.

Let judges also remember that Solomon’s throne was supported by lions on both sides : let them be lions, but yet lions under the throne : being circumspect, that they do not check or oppose any points of sovereignty.

Let not judges also be so ignorant of their own right, as to think there is not left to them, as a principal part of their office, a wise use and application of laws ; for they may remember what the apostle saith of a greater

law than theirs : “ We know that the law is good, if a man use it lawfully.

BUT HE FORSOOK THE COUNSEL OF THE OLD MEN, WHICH THEY HAD GIVEN HIM, AND CONSULTED WITH THE YOUNG MEN THAT WERE GROWN UP WITH HIM, AND WHICH STOOD BEFORE HIM.—xii. 8.

Young men, in the conduct and manage of actions, embrace more than they can hold ; stir more than they can quiet ; fly to the end, without considera-

tion of the means and degrees ; pursue some few principles which they have chanced upon absurdly ; care not to innovate, which draws unknown inconveniences ; use extreme remedies at first ; and that, which doubleth all errors, will not acknowledge or retract them, like an unruly horse, that will neither stop nor turn.

SO WHEN ALL ISRAEL SAW THAT THE KING HEARKENED NOT UNTO THEM, THE PEOPLE ANSWERED THE KING, SAYING, WHAT PORTION HAVE WE IN DAVID ? NEITHER HAVE WE INHERITANCE IN THE SON OF JESSE : TO YOUR TENTS, O ISRAEL : NOW SEE TO THINE OWN HOUSE, DAVID. SO ISRAEL DEPARTED UNTO THEIR TENTS.—xii. 16.

As for discontents, they are, in the body politic, like humours in the natural, which are apt to gather preternatural heat and to inflame ; and let no prince measure the danger of them by this, whether they be just or unjust ; for that were to

imagine people to be too reasonable, who do

often spurn at their own good; nor yet by this, whether the griefs whereupon they rise be in fact great or small; for they are the most dangerous discontentments where the fear is greater than the feeling: “*Dolendi modus, timendi non item.*”

Besides, in great oppressions, the same things that provoke the patience do withal mate [weaken] the courage: but in fears it is not so; neither let any prince or state be secure concerning discontents because they have been often, or have been long, and yet no peril hath ensued; for as it is true that every vapor or fume doth not turn into a storm, so it is nevertheless true, that storms, though they blow over divers times, yet may fall at last; and as the Spanish proverb noteth well: “The cord breaketh at the last by the weakest pull.”

THEN KING REHOBOAM  
SENT ADORAM, WHO  
WAS OVER THE TRIB-  
UTE; AND ALL ISRAEL  
STONED HIM WITH  
STONES, THAT HE DIED.  
THEREFORE KING RE-  
HOBOAM MADE SPEED  
TO GET HIM UP TO HIS  
CHARIOT, TO FLEE TO  
JERUSALEM.

SO ISRAEL REBELLED

The greater draw the less. So we see when two lights do meet, the greater doth darken and dim the less. And when a smaller river runneth into a greater, it loseth both its name

AGAINST THE HOUSE OF  
DAVID UNTO THIS DAY.  
xii. 18, 19.

and stream. And hereof, to conclude, we see an excellent example in the kingdoms of Judah and Israel. The kingdom of Judah contained two tribes; the kingdom of Israel contained ten. King David reigned over Judah for certain years; and, after the death of Ishbosheth, the son of Saul, obtained likewise the kingdom of Israel. This union continued in him, and likewise in his son Solomon, by the space of seventy years, at least, between them both: but yet, because the seat of the kingdom was kept still in Judah, and so the less sought to draw the greater: upon the first occasion offered, the kingdoms brake again, and so continued ever after.

AND IT CAME TO PASS AT  
THE SEVENTH TIME,  
THAT HE SAID, BEHOLD,  
THERE ARISETH A LIT-  
TLE CLOUD OUT OF THE  
SEA, LIKE A MAN'S  
HAND. AND HE SAID,  
GO UP, SAY UNTO  
AHAB, PREPARE THY  
CHARIOT, AND GET THEE  
DOWN, THAT THE RAIN  
STOP THEE NOT.—xviii.  
44.

Certain it is, that God worketh nothing in nature but by second causes; and if they would have it otherwise believed, it is mere imposture, as it were in favor towards God; and nothing else but to offer to the Author of truth the unclean sacrifice of a lie.

## 2 KINGS.

NOW ELISHA WAS FALLEN SICK OF HIS SICKNESS WHEREOF HE DIED. AND JOASH THE KING OF ISRAEL CAME DOWN UNTO HIM, AND WEPT OVER HIS FACE, AND SAID, O MY FATHER, MY FATHER! THE CHARIOT OF ISRAEL, AND THE HORSEMEN THEREOF!—xiii. 14.

ELIZÆUS, the prophet, may seem to have died when he was above an hundred years old; for he is found to have lived after the assumption of Elias sixty years; and at the

time of that assumption he was of those years, that the boys mocked him by the name of bald-head; a man vehement and severe, and of an austere life, and a contemner of riches.

## NEHEMIAH.

WHEREFORE THE KING SAID UNTO ME, WHY IS THY COUNTENANCE SAD, SEEING THOU ART NOT SICK? THIS IS NOTHING ELSE BUT SORROW OF HEART. THEN I WAS VERY SORE AFRAID,

AND SAID UNTO THE KING, LET THE KING LIVE FOR EVER: WHY SHOULD NOT MY COUNTENANCE BESAD, WHEN THE CITY, THE PLACE OF MY FATHERS' SEPULCHRES, LIETH WASTE,

And because it works better when anything seemeth to be gotten from you by question, than if you offer it of yourself, you may lay a bait for a question, by showing another visage and countenance than you are wont; to the end to give oc-

AND THE GATES THERE-  
OF ARE CONSUMED WITH  
FIRE.—ii. 2.

casion for the party to ask  
what the matter is of the  
change, as Nehemiah did, “And I had not be-  
fore that time been sad before the king.”

The Pencil of the Holy Ghost hath Laboured more in Describing  
the Afflictions of Job than the Felicities of Solomon.

BACON.

---

## J O B .

THERE THE WICKED  
CEASE FROM TROUB-  
LING; AND THERE THE  
WEARY BE AT REST.

THERE THE PRISONERS  
REST TOGETHER; THEY  
HEAR NOT THE VOICE  
OF THE OPPRESSOR.

THE SMALL AND GREAT  
ARE THERE; AND THE  
SERVANT IS FREE FROM  
HIS MASTER.

WHEREFORE IS LIGHT  
GIVEN TO HIM THAT IS  
IN MISERY, AND LIFE  
UNTO THE BITTER IN  
SOUL;

WHICH LONG FOR DEATH,  
BUT IT COMETH NOT;  
AND DIG FOR IT MORE  
THAN FOR HID TREAS-  
URES;

WHICH REJOICE EXCEED-  
INGLY, AND ARE GLAD,  
WHEN THEY CAN FIND  
THE GRAVE?—iii. 17-22.

DEATH arrives graciously only  
to such as sit in darkness, or  
lie heavy burdened with grief  
and irons; to the poor Chris-  
tian that sits bound in the gal-  
ley; to despairful widows, pen-  
sive prisoners and deposed  
kings; to them whose fortune  
runs back, and whose spirits  
mutiny; unto such death is a  
redeemer, and the grave a  
place for retiredness and rest.

These wait upon the shore of death, and wait  
unto him to draw near, wishing above all others

to see his star, that they might be led to his place, wooing the remorseless sisters to wind down the watch of their life, and to break them off before the hour.

ALTHOUGH AFFLICTION  
COMETH NOT FORTH OF  
THE DUST, NEITHER  
DOTH TROUBLE SPRING  
OUT OF THE GROUND;  
YET MAN IS BORN UNTO  
TROUBLE, AS THE  
SPARKS FLY UPWARD.  
—v. 6, 7.

Physicians in the name of death include all sorrow, anguish, disease, calamity, or whatsoever can fall in the life of man, either grievous or unwelcome; but

these things are familiar unto us, and we suffer them every hour; therefore we die daily, and I am older since I affirmed it.

I WOULD NOT LIVE AL-  
WAYS.—vii. 16.

Why should man be in love with his fetters, though of gold? Art thou drowned in security? Then I say thou art perfectly dead. For though thou movest, yet thy soul is buried within thee, and thy good angel either forsakes his guard or sleeps. There is nothing under heaven, saving a true friend, who cannot be counted within the number of moveables, unto which my heart doth lean. And this dear freedom hath begotten me

this peace, that I mourn not for that end which must be, nor spend one wish to have one minute added to the uncertain date of my years.

IF A MAN DIE, SHALL HE  
LIVE AGAIN? ALL THE  
DAYS OF MY APPOINTED  
TIME WILL I WAIT, TILL  
MY CHANGE COME.—  
xiv. 14.

I might say much of the commodities that death can sell a man; but briefly, death is a friend of ours, and he that is not ready to entertain him is not at home. Whilst I am, my ambition is not to foreflow the tide; I have but so to make my interest of it, as I may account for it; I would wish nothing but what might better my days, nor desire any greater place than in the front of good opinion. I make not love to the continuance of days, but to the goodness of them; nor wish to die, but refer myself to my hour, which the great Dispenser of all things hath appointed me; yet as I am frail, and suffered for the first fault, were it given me to choose, I should not be earnest to see the evening of my age; that extremity of itself being a disease, and a mere return into infancy; so that if perpetuity of life might be given me, I should

think what the Greek poet said, "Such an age is a mortal evil." And since I must needs be dead, I require it may not be done before mine enemies, that I may not be stript before I be cold: but before my friends. The night was even now; but that name is lost; it is not now late, but early. Mine eyes begin to discharge their watch, and compound with this fleshy weakness for a time of perpetual rest; and I shall presently be as happy for a few hours, as I had died the first hour I was born.

WHEN A FEW YEARS ARE  
COME, THEN I SHALL  
GO THE WAY WHENCE  
I SHALL NOT RETURN.

—xvi. 22.

FOR I KNOW THAT THOU  
WILT BRING ME TO  
DEATH, AND TO THE  
HOUSE APPOINTED FOR  
ALL LIVING.—xxx. 23.

Knowledge taketh away or mitigateth fear of death, or adverse fortune; which is one of the greatest impediments of virtue, and imperfections of

manners. For if a man's mind be deeply seasoned with the consideration of the mortality and corruptible nature of things, he will easily concur with Epictetus, who went forth one day and saw a woman weeping for her pitcher of earth that was broken; and went forth the next

day and saw a woman weeping for her son that was dead: and thereupon said, "Yesterday I saw a brittle thing broken, to-day I saw a mortal thing dead." And therefore Virgil did excellently and profoundly couple the knowledge of causes and the conquest of all fears together, as "concomitantia :"

"Felix, qui potuit rerum cognoscere causas,  
 Quique metus omnes, et inexorabile fatum  
 Subjecit pedibus, strepitumque Acherontis avari."\*

SHALL ANY TEACH GOD  
 KNOWLEDGE? SEEING  
 HE JUDGETH THOSE  
 THAT ARE HIGH.—XXI.  
 22.

Let us seek the dignity of knowledge in the archetype or first platform, which is in the attributes and acts of God, as far as they are revealed to man, and may be observed with sobriety; wherein we may not seek it by the name of learning; for all learning is knowledge acquired, and all knowledge in God is original: and therefore we must look for it by another

\* Happy he who knows the causes of things, and has put under his feet all fears, and inexorable fate, and even the dread of the insatiable Acheron (infernal regions.)

name, that of wisdom or sapience, as the Scriptures call it.

BEHOLD EVEN TO THE  
MOON, AND IT SHINETH  
NOT; YEA, THE STARS  
ARE NOT PURE IN HIS  
SIGHT.

HOW MUCH LESS MAN,  
THAT IS A WORM; AND  
THE SON OF MAN, WHICH  
IS A WORM?—XXV. 5, 6.

I believe that God is so holy, pure, and jealous, as it is impossible for him to be pleased in any creature, though the work of his own hands; so that

neither angel, man, nor world could stand, or can stand one moment in his eyes, without beholding the same in the face of a Mediator; and therefore, that before him, with whom all things are present, the Lamb of God was slain before all worlds; without which eternal counsel of his, it was impossible for him to have descended to any work of creation; but he should have enjoyed the blessed and individual society of three persons in Godhead forever.

HE STRETCHETH OUT THE  
NORTH OVER THE EMPTY  
PLACE, AND HANGETH  
THE EARTH UPON NO-  
THING.—XXVI. 7.

So likewise in that excellent book of Job, if it be revolved with diligence, it will be found

pregnant and swelling with natural philosophy; as for example, cosmography, and the roundness

of the earth, "He stretcheth out the north over the empty place, and hangeth the world upon nothing;" wherein the pensileness of the earth, the pole of the north, and the finiteness or convexity of heaven are manifestly touched. So again, matter of astronomy; "By his Spirit he hath garnished the heavens; his hand hath formed the crooked serpent."

And in another place: "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?" where the fixing of the stars, ever standing at equal distance, is with great elegancy noted. And in another place, "Which maketh Arcturus, Orion, and Pleiades, and the chambers of the South;" where, again, he takes knowledge of the depression of the Southern pole, calling it the secrets of the South, because the Southern stars were in that climate unseen.

Matter of generation: "Hast thou not poured me out as milk, and curdled me as cheese?" Matter of minerals: "Surely there is a vein for the silver, and a place for gold where they fine it. Iron is taken out of the earth, and brass is

molten out of the stone;" and so forwards in that chapter.

HE HOLDETH BACK THE  
FACE OF HIS THRONE,  
AND SPREADETH HIS  
CLOUD UPON IT.—XXVI.  
9.

It pleaseth God sometimes, to the end to make men depen upon him the more, to hide from the clear sight of future events, and to make them think that full of uncertainties which proveth certain and clear: and sometimes, on the other side, to cross men's expectations, and to make them full of difficulty and perplexity in that which they thought to be easy and assumed.

THE RICH MAN SHALL  
LIE DOWN, BUT HE  
SHALL NOT BE GATHERED:  
HE OPENETH HIS  
EYES, AND HE IS NOT.  
TERRORS TAKE HOLD ON  
HIM AS WATERS, A TEM-  
PEST STEALETH HIM  
AWAY IN THE NIGHT.  
THE EAST WIND CARRI-  
ETH HIM AWAY, AND HE  
DEPARTETH: AND AS  
A STORM HURLETH HIM  
OUT OF HIS PLACE.  
FOR GOD SHALL CAST  
UPON HIM, AND NOT  
SPARE; HE WOULD FAIN  
FLEE OUT OF HIS HAND.  
MEN SHALL CLAP THEIR  
HANDS AT HIM, AND  
SHALL HISS HIM OUT  
OF HIS PLACE.—XXVII.  
19-23.

Death is a doleful messenger to a usurer, and fate untimely cuts their thread: for it is never mentioned by him, but when rumours of war and civil tumults put him in mind thereof.

And when many hands are armed, and the peace of a city in disorder, and the foot of the common soldiers sounds an alarm on his stairs, then per-

haps such a one, broken in thoughts of his moneys abroad, and cursing the monuments of coin which are in his house, can be content to think of death; and, being hasty of perdition, will perhaps hang himself, lest his throat should be cut; provided that he may do it in his study, surrounded with wealth, to which his eye sends a faint and languishing salute, even upon the turning off; remembering always, that he have time and liberty by writing, to depute himself as his own heir.

THERE IS A PATH WHICH  
NO FOWL KNOWETH,  
AND WHICH THE VUL-  
TURE'S EYE HATH NOT  
SEEN:

THE LION'S WHELPS HAVE  
NOT TRODDEN IT, NOR  
THE FIERCE LION PASS-  
ED BY IT.—xxviii. 7, 8.

The sovereignty of man lieth hid in knowledge; wherein many things are reserved, which kings with their treasures cannot buy, nor with their

force command; their spials and intelligencers can give no news of them, their seamen and discoverers cannot sail where they grow: now we govern nature in opinions, but we are thrall unto her in necessity; but if we would be led by her in invention we should command her in action.

BUT WHERE SHALL WIS-  
DOM BE FOUND? AND  
WHERE IS THE PLACE  
OF UNDERSTANDING?

MAN KNOWETH NOT THE  
PRICE THEREOF; NEI-  
THER IS IT FOUND IN  
THE LAND OF THE LIV-  
ING.

THE DEPTH SAITH, IT IS  
NOT IN ME: AND THE  
SEA SAITH, IT IS NOT  
WITH ME.—xviii. 12-14.

DESTRUCTION AND DEATH  
SAY, WE HAVE HEARD  
THE FAME THEREOF  
WITH OUR EARS.

GOD UNDERSTANDETH THE  
WAY THEREOF, AND HE  
KNOWETH THE PLACE  
THEREOF.—xxviii. 22, 23.

The knowledge of man is as the waters, some descending from above, and some springing from beneath; the one informed by the light of nature, the other inspired by divine revelation. The light of nature consisteth in the notions of the mind and the reports of the senses: for as for knowledge which man receiveth by teaching, it is cumulative and not original; as in a water that, besides his own spring-head, is fed with other springs and streams.

AFTER MY WORDS THEY  
SPAKE NOT AGAIN; AND  
MY SPEECH DROPPED  
UPON THEM.

AND THEY WAITED FOR  
ME AS FOR THE RAIN;  
AND THEY OPENED  
THEIR MOUTH WIDE AS  
FOR THE LATTER RAIN.

IF I LAUGHED ON THEM,  
THEY BELIEVED IT NOT;  
AND THE LIGHT OF MY  
COUNTENANCE THEY  
CAST NOT DOWN.—xxix.  
22-24.

Job, in speaking of the majesty and gravity of a judge in himself, saith, "If I did but smile, they believed it not:" as if he should have said, if I diverted, or glanced upon conceit of mirth, yet men's minds were so pos-

sessed with a reverence of the action in hand, as they could not receive it.

IF I REJOICED AT THE DE-  
STRUCTION OF HIM THAT  
HATED ME, OR LIFTED  
UP MYSELF WHEN EVIL  
FOUND HIM.—XXXI. 29.\*

The detestation or renouncing of Job. For a man to love again where he is loved, it is the charity of publicans contracted by mutual profit and good offices; but to love a man's enemies is one of the cunningest points of the law of Christ, and an imitation of the Divine nature. But yet again, of this charity there be divers degrees; whereof the first is, to pardon our enemies when they repent: of which charity there is a shadow and image, even in noble beasts; for of lions, it is a received opinion that their fury and fierceness ceaseth towards anything that yieldeth and prostrateth itself. The second degree is, to pardon our enemies, though they persist, and without satisfactions and submissions. The third degree is, not only to pardon and forgive, and forbear our enemies, but to deserve well of them, and to do them good: but all these three degrees either have or may have in them a certain bravery and greatness of the mind rather than pure charity; for when a man perceiveth virtue to proceed and flow

from himself, it is possible that he is puffed up and takes contentment rather in the fruit of his own virtue than in the good of his neighbours ; but if any evil overtake the enemy from any other coast than from thyself, and thou in the inwardest motions of thy heart be grieved and compassionate, and dost noways insult, as if thy days of right and revenge were at the last come ; this I interpret to be the height and exaltation of charity.

DOETH THE HAWK FLY  
BY THY WISDOM, AND  
STRETCH HER WINGS  
TOWARD THE SOUTH ?

DOETH THE EAGLE MOUNT  
UP AT THY COMMAND,  
AND MAKE HER NEST  
ON HIGH.—XXXIX. 26, 27.

Who taught the parrot his “ *Welcome ?* ” Who taught the raven in a drought to throw pebbles into a hollow tree, where she espied water, that the water might rise so as she might come to it ? Who taught the bee to sail through such a vast sea of air, and to find the way from a flower in a field, to her hive ? Who taught the ant to bite every grain of corn that she burieth in her hill, lest it should take root and grow ?

WHEREFORE I ABHOR  
MYSELF, AND REPENT  
IN DUST AND ASHES.—  
xli. 6.

The Christian believes himself to be precious in God’s sight,

and yet loathes himself in his own. He dares not justify himself even in those things wherein he can find no fault with himself, and yet believes God accepts him in those services wherein he is able to find many faults.

AFTER THIS LIVED JOB  
A HUNDRED AND FORTY  
YEARS, AND SAW HIS  
SONS, AND HIS SONS'  
SONS, EVEN FOUR GEN-  
ERATIONS.

SO JOB DIED, BEING OLD  
AND FULL OF DAYS.—  
xlii. 16, 17.

Job lived, after the restoration of his happiness, a hundred and forty years, being, before his afflictions, of that age that he had sons at man's estate; a man politic, eloquent, charitable, and the example of patience.

If you listen to David's Harp, you shall hear as many  
Hearselike airs as Carols.

BACON.

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## P S A L M S .

### P S A L M I .

Who never gave to wicked seed  
A yielding and attentive ear ;  
Who never sinners' path did tread,  
Nor sat him down in scorner's chair ;  
But maketh it his whole delight  
On law of God to meditate ;  
And therein spendeth day and night ;  
That man is in a happy state.

He shall be like the fruitful tree,  
Planted along a running spring,  
Which, in due season, constantly  
A goodly yield of fruit doth bring :  
Whose leaves continue always green,  
And are no prey to winter's power :  
So shall that man not once be seen  
Surprized with an evil hour.

With wicked men it is not so,  
 Their lot is of another kind :  
 All as the chaff, which to and fro  
 Is tossed at mercy of the wind.  
 And when he shall in judgment plead,  
 A casting sentence bide he must :  
 So shall he not lift up his head  
 In the assembly of the just.

For why? the Lord hath special eye  
 To be the godly's stay at call :  
 And hath given over, righteously,  
 The wicked man to take his fall.

UPON THE WICKED HE  
 SHALL RAIN SNARES.—  
 XI. 6.

This continual heaping up of laws without digesting them, maketh but a chaos and confusion, and turneth the laws many times to become but snares for the people, as is said in the Scripture, “*Pluet super eos laqueos.*” Now “*Non sunt pejores laquei, quam laquei legum.*”\*

PSALM XII.

HELP, Lord, for godly men hath took their flight  
 And left the earth to be the wicked's den ;  
 Not one that standeth fast to truth and right,  
 But fears, or seeks to please, the eyes of men : \*

\* There are no worse snares than the snares of laws.

When one with other falls in talk apart,  
Their meaning go'th not with their words in proof,  
But fair they flatter with a cloven heart,  
By pleasing words, to work their own behoof.

But, God, cut off the lips that are all set  
To trap the harmless soul, that peace hath vowed;  
And pierce the tongues that seek to counterfeit  
The confidence of truth, by lying loud:  
Yet so they think to reign, and work their will  
By subtile speech, which enters everywhere;  
And say: Our tongues are ours, to help us still;  
What need we any higher power to fear?

Now, for the bitter sighing of the poor,  
The Lord hath said, I will no more forbear  
The wicked's kingdom to invade and scour,  
And set at large the men restrained in fear.  
And sure the word of God is pure and fine,  
And in the trial never loseth weight;  
Like noble gold, which, since it left the mine,  
Hath seven times pass'd through the fiery strait.

And now thou wilt not first thy word forsake,  
Nor yet the righteous man that leans thereto;  
But wilt his safe protection undertake,  
In spite of all their force and wiles can do.  
And time it is, O Lord, thou didst draw nigh;  
The wicked do enlarge their bands;  
And that which makes them follow ill a vie,  
Rule is betaken to unworthy hands.

THE FOOL HATH SAID IN  
HIS HEART, THERE IS  
NO GOD.—xiv. 1.

The Scripture saith, “The fool hath said in his heart, there is no God;” it is not said, “The fool hath thought in his heart;” so as he rather saith it by rote to himself, as that he would have, than that he can thoroughly believe it, or be persuaded of it; for none deny there is a God, but those for whom it maketh that there were no God. It appeareth in nothing more, that atheism is rather in the lip than in the heart of man, than by this, that atheists will ever be talking of that their opinion, as if they fainted in it within themselves, and would be glad to be strengthened by the consent of others: nay more, you shall have atheists strive to get disciples, as it fareth with other sects: and, which is most of all, you shall have of them that will suffer for atheism, and not recant; whereas, if they did truly think that there were no such thing as God, why should they trouble themselves? Epicurus is charged, that he did not dissemble for his credit’s sake, when he affirmed there were blessed natures, but such as enjoyed themselves without having respect

to the government of the world ; wherein they say he did temporize, though in secret he thought there was no God ; but certainly he is traduced, for his words are noble and divine : “It is not profane to deny the gods of the populace : but it is profane to apply the opinions of the populace to the gods.” Plato could have said no more ; and, although he had the confidence to deny the administration, he had not the power to deny the nature. The Indians of the west have names for their particular gods, though they have no name for God ; as if the heathens should have had the names Jupiter, Apollo, Mars, etc., but not the word Deus, which shows that even those barbarous people have the notion, though they have not the latitude and extent of it : so that against atheists the very savages take part with the very subtlest philosophers. The contemplative atheist is rare, a Diagoras, a Bion, a Lucian perhaps, and some others ; and yet they seem to be more than they are ; for that all that impugn a received religion or superstition, are by the adverse part, branded

with the name of atheists ; but the great atheists indeed are hypocrites, which are ever handling holy things, but without feeling ; so as they must needs be cauterized in the end. The causes of atheism are, divisions in religion, if they be many ; for any one main division addeth zeal to both sides, but many divisions introduce atheism : another is, scandal of priests, when it is come to that which St. Bernard saith, “ non est jam dicere, ut populus, sic sacerdos ; quia nec sic populus, ut sacerdos ; ” a third is, custom of profane scoffing in holy matters, which doth by little and little deface the reverence of religion ; and, lastly, learned times, specially with peace and prosperity ; for troubles and adversities do more bow men’s minds to religion.

HE SWEARETH TO HIS  
OWN HURT, AND CHANG-  
ETH NOT.—XV. IV.

The Christian swears to his own hindrance, and changeth not : yet knoweth that his oath cannot tie him to sin.

THE HEAVENS DECLARE  
THE GLORY OF GOD ;  
AND THE FIRMAMENT  
SHEWETH HIS HANDY  
WORK.—XIX. 1.

But howsoever that be, there are besides the authorities of Scriptures before recited, two

reasons of exceeding great weight and force, why religion should dearly protect all increase of natural knowledge : the one because it leadeth to the greater exaltation of the glory of God ; for as the Psalms and other scriptures do often invite us to consider, and to magnify the great and wonderful works of God ; so if we should rest only in the contemplation of those shows which first offer themselves to our senses, we should do a like injury to the majesty of God, as if we should judge of the store of some excellent jeweller, by that only which is set out to the street in his shop. The other reason is, because it is a singular help and preservative against unbelief and error : for saith our Saviour, “ You err, not knowing the Scriptures, nor the power of God ; ” laying before us two books or volumes to study, if we will be secured from error ; first the Scriptures revealing the will of God, and then the creatures expressing his power ; for that latter book will certify us, that nothing which the first teacheth shall be thought impossible. And most sure it is, and a true con-

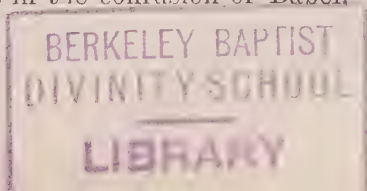
clusion of experience, that a little natural philosophy inclineth the mind to atheism, but a further proceeding bringeth the mind back to religion.

THERE IS NO SPEECH  
NOR LANGUAGE, WHERE  
THEIR VOICE IS NOT  
HEARD.

THEIR LINE IS GONE OUT  
THROUGH ALL THE  
EARTH, AND THEIR  
WORDS TO THE END  
OF THE WORLD.—XIX.  
3, 4.

We both suffer for and emulate our first parents' sin; they desired to be like unto God, and their posterity much more; for we create new worlds, go before nature and command it. We must have all things to be so as may agree with our folly, not to divine wisdom, nor as they are found to be in themselves; neither can I say which we wrest most, our wits or the things themselves; but certainly we set the stamps and seals of our own images upon God's creatures and works, and never carefully look upon and acknowledge the Creator's stamps. Therefore, we do not, without cause, again strive for the domination over the creatures. For, whereas, even after the fall of man, he had some kind of domination left him over reluctant creatures, that he might tame and subdue them by true and solid arts;

we have, for the most part, lost that, also, through our own insolence, because we will be like unto God, and follow the dictates of our own reason. Wherefore, if there be any humility towards the Creator, any reverence and magnifying of his works, any charity in men, or care to release them out of their necessities and miseries, if there be any love of truth in natural things, hatred of darkness, and a desire of purifying the understanding, men are to be again and again desired that, casting off, or, at least, laying aside for a while the flying and preposterous philosophies, which have set the theses before the hypotheses, or suppositions before solid grounds, have captivated experience, and triumphed over the works of God, they would humbly, and with a certain reverence, draw near and turn over the great volume of the creatures, stop and meditate upon it; and, being cleansed, and free from opinions, handle them choicely and entirely. This is the speech and language that went out into all the ends of the world, and suffered not in the confusion of Babel.



LET THE WORDS OF MY MOUTH, AND THE MEDITATION OF MY HEART, BE ACCEPTABLE IN THY SIGHT, O LORD, MY STRENGTH AND MY REDEEMER.—NIX. 14.

O eternal God, and most merciful Father in Jesus Christ: Let the words of our mouths, and the meditations of our hearts, be now and ever gracious in thy sight, and acceptable unto thee, O Lord, our God, our Strength, and our Redeemer.

YEA, THOUGH I WALK THROUGH THE VALLEY OF THE SHADOW OF DEATH, I WILL FEAR NO EVIL: FOR THOU ART WITH ME; THY ROD AND THY STAFF THEY COMFORT ME.—XXIII. 4.

I know many wise men, that fear to die; for the change is bitter, and flesh would refuse to prove it: besides the expectation brings terror, and that exceeds the evil. But I do not believe, that any man fears to be dead, but only the stroke of death: and such are my hopes, that if Heaven be pleased, and nature renew but my lease for twenty-one years more, without asking longer days, I shall be strong enough to acknowledge, without mourning, that I was begotten mortal. Virtue walks not in the highway, though she go per alta; this is strength and the blood to virtue, to condemn things that be desired, and to neglect that which is feared.

THOU SHALT HIDE THEM  
IN THE SECRET OF THY  
PRESENCE FROM THE  
PRIDE OF MAN: THOU  
SHALT KEEP THEM SE-  
CREETLY IN A PAVILION  
FROM THE STRIFE OF  
TONGUES.—XXXI. 20.

The contradiction of tongues doth everywhere meet with us out of the tabernacle of God, therefore whithersoever thou shalt turn thyself thou shalt find no end of controversies except thou withdraw thyself into that tabernacle. Thou wilt say it is true, and that it is to be understood of the unity of the church; but hear and note; there was in the tabernacle the ark, and in the ark the testimony or tables of the law; what dost thou tell me of the husk of the tabernacle without the kernel of the testimony: the tabernacle was ordained for the keeping and delivering over from hand to hand of the testimony. In like manner the custody and passing over of the Scriptures is committed unto the church, but the life of the tabernacle is the testimony.

LORD, MAKE ME TO KNOW  
MINE END, AND THE  
MEASURE OF MY DAYS,  
WHAT IT IS; THAT I  
MAY KNOW HOW FRAIL  
I AM.—XXXIX. 4.

Teach us, O Lord, so to number our days, that we may apply our hearts unto wisdom; make us ever mindful of our last end, and continually

to exercise the knowledge of grace in our hearts, that in the said divorce of soul and body, we may be translated here to that kingdom of glory prepared for all those that love thee, and shall trust in thee; even then and ever, O Lord, let thy holy angels pitch their tents round about us, to guard and defend us from all the malice of Satan, and from all perils, both of soul and body. Pardon all our unthankfulness, make us daily more and more thankful for all thy mercies and benefits daily poured down upon us. Let these our humble prayers ascend to the throne of grace, and be granted not only for these mercies, but for whatsoever else thy wisdom knows needful for us; and for all those that are in need, misery, and distress, whom, Lord, thou hast afflicted either in soul or body; grant them patience and perseverance in the end, and to the end: And that, O Lord, not for any merits of ours, but only for the merits of thy Son, and our alone Saviour Christ Jesus; to whom with thee and the Holy Spirit be ascribed all glory, &c.

*Amen.*

HAVE MERCY UPON ME,  
O GOD, ACCORDING TO  
THY LOVING-KINDNESS;  
ACCORDING UNTO THE  
MULTITUDE OF THY TENDER  
MERCIES BLOT OUT  
MY TRANSGRESSIONS.  
WASH ME THOROUGHLY  
FROM MINE INIQUITY,  
AND CLEANSE ME FROM  
MY SIN.—li. 1, 2.

Lord, thou hast formed us in our mothers' wombs, thy providence hath hitherto watched over us, and preserved us unto this period of time: O stay not the course of thy mercies and

loving-kindness towards us: have mercy upon us, O Lord, for thy dear Son Christ Jesus' sake, who is the way, the truth, and the life. In him, O Lord, we appeal from thy justice to thy mercy, beseeching thee in his name, and for his sake only, thou wilt be graciously pleased freely to pardon and forgive us all our sins and disobedience, whether in thought, word, or deed, committed against thy divine majesty; and in his precious blood-shedding, death, and perfect obedience, free us from the guilt, the stain, the punishment, and dominion of all our sins, and clothe us with his perfect righteousness.

THE FOOL HATH SAID IN  
HIS HEART, THERE IS NO  
GOD.—liii. 1.

First, it is to be noted that Scripture saith, "The fool hath *said* in his heart, and not *thought* in his heart;" that is to say, he doth not so fully think it in

judgment, as he hath a good will to be of that belief; for seeing it makes not for him that there should be a God, he doth seek by all means accordingly to persuade and resolve himself, and studies to affirm, prove, and verify it to himself as some theme or position: all which labor, notwithstanding that sparkle of our creation light, whereby men acknowledge a Deity burneth still within; and in vain doth he strive utterly to alienate it or put it out, so that it is out of the corruption of his heart and will, and not out of the natural apprehension of his brain and conceit, that he doth set down his opinion, as the comical poet saith, "Then came my mind to be of my opinion," as if himself and his mind had been two diverse things; therefore the atheist hath rather said, and held it in his heart, than thought or believed in his heart that there is no God; secondly, it is to be observed, that he hath said in his *heart*, and not spoken it with his mouth.

But again you shall note, that this smothering of this persuasion within the heart cometh to pass for fear of government and of speech

amongst men; for, as he saith, "To deny God in a public argument were much, but in a familiar conference were current enough:" for if this bridle were removed, there is no heresy which would contend more to spread and multiply, and disseminate itself abroad, than atheism; neither shall you see those men which are drenched in this frenzy of mind to breathe almost anything else, or to inculcate even without occasion anything more than speech tending to atheism, as may appear in Lucretius the Epicure, who makes of his invectives against religion as it were a burden or verse of return to all his other discourses; the reason seems to be, for that the atheist, not relying sufficiently upon himself, floating in mind and unsatisfied, and enduring within many faintings, and as it were fails of his opinion, desires by other men's agreeing with his, to be recovered and brought again; for it is a true saying, "Whoso laboureth earnestly to to prove an opinion to another, himself distrusts it."

Thirdly, it is a fool that hath so said in his

heart, which is most true, not only in respect that he hath no taste in those things which are supernatural and divine, but in respect of human and civil wisdom: for first of all, if you mark the wits and dispositions which are inclined to atheism, you shall find them light, scoffing, impudent, and vain; briefly, of such a constitution as is most contrary to wisdom and moral gravity.

Fourthly, amongst statesmen and politics, those which have been of greatest depth and compass, and of largest and most universal understanding, have not only in cunning made their profit in seeming religious to the people, but in truth have been touched with an inward sense of the knowledge of Deity, as they which you shall evermore note to have attributed much to fortune and Providence.

Contrariwise, those who ascribed all things to their own cunning and practices, and to the immediate and apparent causes, and as the prophet saith, "Have sacrificed to their own nets," have been always but petty counterfeit statesmen, and not capable of the greatest actions.

Lastly, this I dare affirm, in knowledge of nature, that a little natural philosophy, and the first entrance into it, doth dispose the opinion to atheism; but, on the other side, much natural philosophy and wading deep into it, will bring about men's minds to religion; wherefore atheism every way seems to be combined with folly and ignorance, seeing nothing can be more justly allotted to be the saying of fools than this, "There is no God."

EVERY DAY THEY WREST  
MY WORDS; ALL THEIR  
THOUGHTS ARE AGAINST  
ME FOR EVIL.—lvi. 5.

Mr. Jewel, the Bishop of Salisbury, who, according to his life, died most godly and patiently, at the point of death used the versicle of the hymn, "Te Deum, O Lord, in thee have I trusted, let me never be confounded;" whereupon, suppressing the rest, they published, that the principal champion of the heretics, in his very last words, cried he was confounded.

IF RICHES INCREASE, SET  
NOT YOUR HEART UPON  
THEM.—lxii. 10.

Which sheweth it is more easy to keep a measure in the enjoying of fortune, than in the increase of it.

O GOD, THOU ART MY  
GOD; EARLY WILL I  
SEEK THEE: MY SOUL  
THIRSTETH FOR THEE,  
MY FLESH LONGETH FOR  
THEE IN A DRY AND  
THIRSTY LAND, WHERE  
NO WATER IS;

TO SEE THY POWER AND  
THY GLORY, SO AS I  
HAVE SEEN THEE IN THE  
SANCTUARY.—lxiij. 1, 2.

LET THEIR TABLE BE-  
COME A SNARE BEFORE  
THEM: AND THAT  
WHICH SHOULD HAVE  
BEEN FOR THEIR WEL-  
FARE, LET IT BECOME A  
TRAP.—lxix. 22.

I have sought thee in the courts, fields, and gardens, but I have found thee in thy temples.

I have noted, that in all God's book, both of the Old and New Testament, I find examples of all other offences and offenders

in the world, but not any one of an impoisonment or an impoisoner. I find mention of fear of casual impoisonment: when the wild vine was shred into the pot, they came complaining in a fearful manner; Master, "mors in olla." And I find mention of poisons of beasts and serpents; "the poison of asps is under their lips." But I find no example in the book of God of impoisonment. I have sometimes thought of the words in the psalm, "let their table be made a snare." Which certainly is most true of impoisonment; for the table, the daily bread for which we pray, is turned to a deadly snare: but, I think rather, that that was meant of the

treachery of friends that were participant of the same table.

HE CHOSE DAVID ALSO  
HIS SERVANT, AND TOOK  
HIM FROM THE SHEEP-  
FOLDS:

FROM FOLLOWING THE  
EWES GREAT WITH  
YOUNG HE BROUGHT  
HIM TO FEED JACOB  
HIS PEOPLE, AND IS-  
RAEL HIS INHERITANCE.  
—lxxviii. 70, 71.

Shepherds are not owners of the sheep; but their office is to feed and govern: no more are kings proprietaries or owners of the people. “The nations,” as the Scriptures saith, are “his inheritance:” but the office of kings is to govern, maintain, and protect people. And that is not without a mystery, that the first king that was instituted by God, David, for Saul was but an untimely fruit, was translated from a shepherd, as you have it in Psalm lxxviii. “Et elegit David servum suum, de gregibus ovium sustulit eum,—pascere Jacob servum suum, et Israel hæreditatem suam.”

I HAVE SAID YE ARE  
GODS; AND ALL OF  
YOU ARE CHILDREN  
OF THE MOST HIGH.

BUT YE SHALL DIE LIKE  
MEN, AND FALL LIKE  
ONE OF THE PRINCES.—  
lxxxii. 6, 7.

A king is a mortal god on earth, unto whom the living God hath lent his own name as a great honor; but withal told him he should die like a man, lest he should be

proud and flatter himself that God hath with his name imparted unto him his nature also.

## PSALM XC.

O Lord, thou art our home, to whom we fly,  
 And so hast always been, from age to age;  
 Before the hills did intercept the eye,  
 Or that the frame was up of earthly stage,  
 One God thou wert, and art, and still shall be;  
 The line of time, it doth not measure thee.

Both death and life obey thy holy lore,  
 And visit in their turns as they are sent;  
 A thousand years with thee they are no more  
 Than yesterday, which, ere it is, is spent:  
 Or as a watch by night, that course doth keep,  
 And goes and comes, unwares to them that sleep.

Thou carryest man away as with a tide:  
 Then down swim all his thoughts that mounted high;  
 Much like a mocking dream, that will not bide,  
 But flies before the sight of waking eye;  
 Or as the grass, that cannot term obtain,  
 To see the summer come about again.

At morning, fair it musters on the ground;  
 At even it is cut down and laid along:  
 And though it spared were, and favour found,  
 The weather would perform the mower's wrong:  
 Thus hast thou hang'd our life on brittle pins,  
 To let us know it will not bear our sins.

Thou buryest not within oblivion's tomb  
Our trespasses, but enterest them aright;  
Ev'n those that are conceived in darkness' womb,  
To thee appear as done at broad daylight.  
As a tale told, which sometime men attend,  
And sometimes not, our life steals to an end.

The life of man is threescore years and ten,  
Or, if that he be strong, perhaps fourscore;  
Yet all things are but labour to him then,  
New sorrows still come on, pleasures no more.  
Why should there be such turmoil and such strife,  
To spin in length this feeble line of life?

But who considers duly of thine ire?  
Or doth the thoughts thereof wisely embrace?  
For thou, O God, art a consuming fire:  
Frail man, how can he stand before thy face?  
If thy displeasure thou dost not refrain,  
A moment brings all back to dust again.

Teach us, O Lord, to number well our days,  
Thereby our hearts to wisdom to apply;  
For that which guides man best in all his ways,  
Is meditation of mortality.  
This bubble light, this vapour of our breath,  
Teach us to consecrate to hour of death.

Return unto us, Lord, and balance now,  
With days of joy, our days of misery;  
Help us right soon; our knees to thee we bow,  
Depending wholly on thy clemency;

Then shall thy servants, both with heart and voice,  
All the days of their life in thee rejoice.

Begin thy work, O Lord, in this our age,  
Show it unto thy servants that now live;  
But to our children raise it many a stage,  
That all the world to thee may glory give.  
Our handy work likewise, as fruitful tree  
Let it, O Lord, blessed, not blasted be.

BLESSED IS THE MAN  
WHOM THOU CHASTEN-  
ETH, O LORD, AND  
TEACHEST HIM OUT OF  
THY LAW.—xciv.12.

Not only knowledge, but also every other gift, which we call the gifts of fortune, have power to puff up earth : afflictions only level these mole-hills of pride, plough the heart, and make it fit for wisdom to sow her seed, and for grace to bring forth her increase. Happy is that man, therefore, both in regard of heavenly and earthly wisdom, that is thus wounded to be cured, thus broken to be made straight ; thus made acquainted with his own imperfections, that he may be perfected.

MINE EYES SHALL BE  
UPON THE FAITHFUL  
OF THE LAND, THAT  
THEY MAY DWELL WITH

King David, Psalm ci. 6, 7,  
propounded a rule to himself

ME: HE THAT WALKETH  
IN A PERFECT WAY, HE  
SHALL SERVE ME.

HE THAT WORKETH DE-  
CEIT SHALL NOT DWELL  
WITHIN MY HOUSE: HE  
THAT TELLETH LIES  
SHALL NOT TARRY IN  
MY SIGHT.—*cl. 6, 7.*

for the choice of his courtiers.

He was a wise and a good  
king; and a wise and a good  
king shall do well to follow such  
a good example; and if he find

any to be faulty, which perhaps cannot suddenly  
be discovered, let him take on him this resolu-  
tion as King David did, “There shall no deceit-  
ful person dwell in my house.”

I AM LIKE A PELICAN OF  
THE WILDERNESS: I AM  
LIKE AN OWL OF THE  
DESERT.

I WATCH, AND AM AS A  
SPARROW ALONE UPON  
THE HOUSE-TOP.

MINE ENEMIES REPROACH  
ME ALL THE DAY; AND  
THEY THAT ARE MAD  
AGAINST ME ARE SWORN  
AGAINST ME.—*cl. 6-8.*

But little do men perceive what  
solitude is, and how far it ex-  
tendeth; for a crowd is not  
company, and faces are but a  
gallery of pictures, and talk but  
a tinkling cymbal where there

is no love. The Latin adage meeteth with it a  
little: “*magna civitas, magna solitudo* ;” because  
in a great town friends are scattered, so that  
there is not that fellowship, for the most part,  
which is in less neighbourhoods: but we may go  
farther, and affirm most truly, that it is a mere  
and miserable solitude to want true friends,

without which the world is but a wilderness; and even in this sense also of solitude, whosoever in the frame of his nature and affections is unfit for friendship, he taketh it of the beast, and not from humanity.

I SAID, O MY GOD, TAKE  
ME NOT AWAY IN THE  
MIDST OF MY DAYS: THY  
YEARS ARE THROUGH-  
OUT ALL GENERATIONS.  
—cii. 24.

It is an ancient saying and complaint, that life is short and art long; wherefore it behoveth us, who make it our chiefest aim to perfect arts, to take upon us the consideration of prolonging man's life, God, the author of all truth and life, prospering our endeavours. For, though the life of man be nothing else but a mass and accumulation of sins and sorrows, and they that look for an eternal life set but light by a temporary: yet the continuation of works of charity ought not to be contemned, even by us Christians. Besides, the beloved disciple of our Lord survived the other disciples; and many of the fathers of the church, especially of the holy monks and hermits, were long-lived; which shows, that this blessing of long life, so often

promised in the old law, had less abatement after our Saviour's days than other earthly blessings had; but to esteem of this as the chiefest good, we are but too prone.

## PSALM CIV.

FATHER and King of powers, both high and low,  
Whose sounding fame all creatures serve to blow;  
My soul shall with the rest strike up thy praise,  
And carol of thy works and wondrous ways.  
But who can blaze thy beauties, Lord, aright?  
They turn the brittle beams of mortal sight.  
Upon thy head thou wear'st a glorious crown,  
All set with virtues polish'd with renown:  
Thence round about a silver veil doth fall  
Of crystal light, mother of colours all.  
The compass heaven, smooth without grain, or fold,  
All set with spangs of glittering stars untold,  
And striped with golden beams of power unpent  
Is raised up for a removing tent.  
Vaulted and arched are his chamber beams  
Upon the seas, the waters, and the streams:  
The clouds as chariots swift do scour the sky;  
The stormy winds upon their wings do fly.  
His angels spirits are, that wait his will;  
As flames of fire his anger they fulfil.  
In the beginning, with a mighty hand,  
He made the earth by counterpoise to stand,

Never to move, but to be fixed still ;  
Yet hath no pillars but his secret will.  
This earth, as with a veil, once cover'd was,  
The waters overflowed all the mass :  
But upon his rebuke away they fled,  
And then the hills began to show their head ;  
The vales their hollow bosoms open'd plain,  
The streams ran trembling down the vales again :  
And that the earth no more might drowned be,  
He set the sea his bounds of liberty ;  
And though his waves resound, and beat the shore,  
Yet it is bridled by his holy lore.  
Then did the rivers seek their proper places,  
And found their heads, their issues, and their races ;  
The springs do feed the rivers all the way,  
And so the tribute to the sea repay :  
Running along through many a pleasant field,  
Much fruitfulness unto the earth they yield :  
That know the beasts and cattle feeding by,  
Which for to slake their thirst do thither hie.  
Nay, desert grounds the streams do not forsake,  
But through the unknown ways their journey take :  
The asses wild, that hide in wilderness,  
Do thither come, their thirst for to refresh.  
The shady trees along their banks do spring,  
In which the birds do build, and sit, and sing ;  
Stroking the gentle air with pleasant notes,  
Plaining, or chirping through their warbling throats.  
The higher grounds, where waters cannot rise,  
By rain and dews are watered from the skies ;

Causing the earth put forth the grass for beasts,  
And garden herbs, served at the greatest feasts;  
And bread, that is all viands firmament,  
And gives a firm and solid nourishment;  
And wine, man's spirits for to recreate;  
And oil, his face for to exhilarate.  
The sappy cedars, tall like stately towers,  
High-flying birds do harbour in their bowers:  
The holy storks, that are the travellers,  
Choose for to dwell and build within the firs;  
The climbing goats hang on steep mountains' side;  
The digging coneys in the rocks do bide.  
The moon, so constant in inconstancy,  
Doth rule the monthly seasons orderly;  
The sun, eye of the world, doth know his race,  
And when to show, and when to hide his face.  
Thou makest darkness, that it may be night,  
When as the savage beasts, that fly the light,  
As conscious of man's hatred, leave their den,  
And range abroad, secured from sight of men.  
Then do the forests ring of lions roaring,  
That ask their meat of God, their strength restoring;  
But when the day appears, they back do fly,  
And in their dens again do lurking lie,  
Then man goes forth to labour in the field,  
Whereby his grounds more rich increase may yield.  
O Lord, thy providence sufficeth all;  
Thy goodness, not restrained, but general  
Over thy creatures: the whole earth doth flow  
With thy great largess pour'd forth here below.

Nor is it earth alone exalts thy name,  
 But seas and streams likewise do spread the same.  
 The rolling seas unto the lot doth fall  
 Of beasts innumerable, great and small ;  
 There do the stately ships plough up the floods,  
 The greater navies look like walking woods ;  
 The fishes there far voyages do make,  
 To divers shores their journey they do take.  
 There hast thou set the great leviathan,  
 That makes the seas to seeth like boiling pan.  
 All these do ask of thee their meat to live,  
 Which in due season thou to them dost give.  
 Ope thou thy hand, and then they have good fare ;  
 Shut thou thy hand, and then they troubled are.  
 All life and spirit from thy breath proceed,  
 Thy word doth all things generate and feed.  
 If thou withdraw'st it, then they cease to be,  
 And straight return to dust and vanity ;  
 But when thy breath thou dost send forth again,  
 Then all things do renew and spring amain ;  
 So that the earth, but lately desolate,  
 Doth now return unto the former state.  
 The glorious majesty of God above  
 Shall ever reign in mercy and in love :  
 God shall rejoice all his fair works to see,  
 For as they come from him, all perfect be.  
 The earth shall quake, if aught his wrath provoke ;  
 Let him but touch the mountains, they shall smoke.  
 As long as life doth last I hymns will sing,  
 With cheerful voice, to the eternal King ;

As long as I have being, I will praise  
 The works of God, and all his wondrous ways.  
 I know that he my words will not despise,  
 Thanksgiving is to him a sacrifice.  
 But as for sinners, they shall be destroy'd  
 From off the earth, their places shall be void.  
 Let all his works praise him with one accord  
 O praise the Lord, my soul; praise ye the Lord!

THEN STOOD UP PHINEAS,  
 AND EXECUTED JUDG-  
 MENT; AND SO THE  
 PLAGUE WAS STAYED.—  
 cvi. 30.

Phineas, grandchild of Aaron (perhaps out of extraordinary grace), may be collected to have three hundred years; if so be the war of the Israelites against the tribe of Benjamin (in which expedition Phineas consulted with) were performed in the same order of time in which the history hath ranked it; he was a man of most eminent zeal.

I AM GONE LIKE THE  
 SHADOW WHEN IT DE-  
 CLINETH: I AM TOSSED  
 UP AND DOWN AS THE  
 LOCUST.—cix. 23.

A Christian is often tossed and shaken, yet is as Mount Sion; he is a serpent and a dove; a lamb and a lion; a reed and a cedar. He is sometimes so troubled, that he thinks nothing to be true in religion; yet, if he did think so, he could not at all be troubled. He thinks some-

times that God hath no mercy for him, yet resolves to die in the pursuit of it. He believes, like Abraham, against hope, and though he cannot answer God's logic, yet, with the woman of Canaan, he hopes to prevail with the rhetoric of importunity.

THE WORKS OF THE LORD  
ARE GREAT, SOUGHT  
OUT OF ALL THEM THAT  
HAVE PLEASURE THERE-  
IN—cxī. 2.

There be two principal duties and services, besides ornament, and illustration, which philosophy and human learning do perform to faith and religion. The one, because they are an effectual inducement to the exaltation of the glory of God: For as the Psalms and other scriptures do often invite us to consider and magnify the great and wonderful works of God: so if we should rest only in the contemplation of the exterior of them, as they first offer themselves to our senses, we should do a like injury unto the majesty of God, as if we should judge or construe of the store of some excellent jeweller, by that only which is set out toward the street in his shop.

The other, because they minister a singular

help and preservative against unbelief and error : for our Saviour saith, “ You err, not knowing the Scriptures, nor the power of God :” laying before us two books, or volumes, to study, if we will be secured from error ; first the Scriptures, revealing the will of God ; and then the creatures expressing his power : whereof the latter is a key unto the former : not only opening our understanding to conceive the true sense of the Scriptures, by the general notions of reason and rules of speech ; but chiefly opening our belief, in drawing us into a due meditation of the omnipotency of God, which is chiefly signed and graven on his works.

I AM A STRANGER IN THE  
EARTH : HIDE NOT THY  
COMMANDMENTS FROM  
ME.—CXIX. 19.

To God the Father, God the Word, God the Spirit, we pour forth most humble and hearty supplications ; that he, remembering the calamities of mankind, and the pilgrimage of this our life, in which we wear out days few and evil, would please to open to us new refreshments out of the fountains of his goodness, for the alleviating of our miseries. This also we humbly

and earnestly beg, that human things may not prejudice such as are divine; neither that from the unlocking of the gates of sense, and the kindling of a greater natural light, anything of incredulity or intellectual night, may arise in our minds towards divine mysteries. But rather, that by our mind thoroughly cleansed and purged from fancy and vanities, and yet subject and perfectly given up to the divine oracles, there may be given unto faith the things that are faith's.

THY STATUTES HAVE  
BEEN MY SONGS IN  
THE HOUSE OF MY  
PILGRIMAGE.—CXIX. 54.

Thy creatures have been my books, but thy Scriptures much more.

THE LAW OF THY MOUTH  
IS BETTER UNTO ME  
THAN THOUSANDS OF  
GOLD AND SILVER.—  
CXIX. 72.

The believer trembles at God's word, yet counts it sweeter to him than honey and the honey comb, and dearer than thousands of gold and silver.

FOR EVER, O LORD, THY  
WORD IS SETTLED IN  
HEAVEN.—CXIX. 89.

I believe, that as well the law of God, as the word of his promise endure the same forever; but that they have been revealed in several manners, according to

the dispensation of times. For the law was first imprinted in that remnant of light of nature, which was left after the fall, being sufficient to accuse. Then it was more manifestly expressed in the written law ; and was yet more opened by the prophets ; and, lastly, expounded in the true perfection, by the Son of God, the great Prophet, and perfect interpreter, as also fulfiller of the law. That likewise the word of the promise was manifested and revealed, first, by immediate revelation and inspiration ; after, by figures, which were of two natures : the one, the rites and ceremonies of the law ; the other, the continual history of the old world and church of the Jews : which, though it be literally true, yet it is pregnant of a perpetual allegory and shadow of the work of the redemption to follow. The same promise or evangile was more clearly revealed and declared by the prophets, and then by the Son himself, and, lastly, by the Holy Ghost, which illuminateth the church to the end of the world.

## PSALM CXXVI.

WHEN God return'd us graciously  
 Unto our native land,  
 We seem'd as in a dream to be,  
 And in a maze to stand.

The heathen likewise they could say :  
 The God that these men serve,  
 Hath done great things for them this day,  
 Their nation to preserve.

'Tis true ; God hath pour'd out his grace,  
 On us abundantly,  
 For which we yield him psalms and praise,  
 And thanks with jubilee.

O Lord, turn our captivity,  
 As winds that blow at South,  
 Do pour the tides with violence  
 Back to the river's mouth.

Who sows in tears shall reap in joy,  
 The Lord doth so ordain ;  
 So that his seed be pure and good,  
 His harvest shall be gain.

IF THOU, LORD, SHOULDEST  
 MARK INIQUITIES, O  
 LORD, WHO SHALL  
 STAND ?

BUT THERE IS FORGIVE-  
 NESS WITH THEE, THAT  
 THOU MAYEST BE FEAR-  
 ED — CXXX. 3, 4.

There is mercy with thee, O  
 Lord, that thou mayest be  
 feared ; yea, thy mercies swal-  
 low up the greatness of our

sins; speak peace to our souls and consciences; make us happy in the free remission of all our sins, and be reconciled to thy poor servants in Jesus Christ, in whom thou art well pleased: suffer not the works of thine own hands to perish; thou art not delighted in the death of sinners, but in their conversion. Turn our hearts, and we shall be turned; convert us, and we shall be converted; illuminate the eyes of our minds and understanding with the bright beams of thy Holy Spirit, that we may daily grow in the saving knowledge of the heavenly mystery of our redemption, wrought by our dear Lord and Saviour Jesus Christ; sanctify our wills and affection by the same spirit, the most sacred fountain of all grace and goodness; reduce them to the obedience of thy most holy will in the practice of all piety toward thee, and charity towards all men.

HE CAUSETH THE VA-  
POURS TO ASCEND FROM  
THE ENDS OF THE  
EARTH; HE MAKETH  
LIGHTNINGS FOR THE  
RAIN; HE BRINGETH  
THE WIND OUT OF HIS  
TREASURES.—CXXXV. 7.

The winds gave wings to men;  
for by their assistance men are  
carried up through the air and  
fly; not through the air, indeed,

but upon the sea; and a wide door is laid open to commerce, and the world is made pervious. They are the besoms which sweep and make clean the earth, which is the seat and habitation of mankind, and they cleanse both it and the air; but they make the sea hurtful, which otherwise is harmless, neither are they some other ways also free from doing hurt. They are, without help of man, able to stir up great and vehement motions, and like hirelings, serve both to sail and grind, and would be useful for many other things, if human care were not wanting. Their natures are reckoned amongst secret and hidden things. Neither is that to be wondered at, seeing the nature and power of the air is unknown, whom the winds do serve and flatter, as Eolus doth Juno in the Poets. They are not primary creatures, nor any of the six days' works, no more than the rest of the meteors actually, but afterborn, by the order of the creation.

## P S A L M C X X X V I I.

WHEN, as we sat all sad and desolate,  
 By Babylon, upon the river's side,  
 Eased from the tasks which in our captive state

We were enforced daily to abide,  
Our harps we had brought with us to the field,  
Some solace to our heavy souls to yield.

But soon we found we fail'd of our account,  
For when our minds some freedom did obtain,  
Straightways the memory of Sion Mount  
Did cause afresh our wounds to bleed again ;  
So that with present griefs, and future fears,  
Our eyes burst forth into a stream of tears.

As for our harps, since sorrow struck them dumb  
We hang'd them on the willow trees were near ;  
Yet did our cruel masters to us come,  
Asking of us some Hebrew songs to hear :  
Taunting us rather in our misery,  
Than much delighting in our melody.

Alas, said we, who once can force a frame,  
His grieved and oppressed heart to sing,  
The praises of Jehovah's glorious name,  
In banishment, under a foreign king ?  
In Zion is his seat and dwelling-place,  
Thence doth he show the brightness of his face.

Jerusalem, where God his throne hath set,  
Shall any hour absent thee from my mind ?  
Then let my right hand quite her skill forget,  
Then let my voice and words no passage find ;  
Nay, if I do not thee prefer in all  
That in the compass of my thoughts can fall.

Remember thou, O Lord, the cruel cry  
 Of Edom's children, which did ring and sound,  
 Inciting the Chaldean's cruelty,  
 "Down with it, down with it, even unto the ground."  
 In that good day pay it unto them,  
 When thou shalt visit thy Jerusalem.

And thou, O Babylon, shalt have thy turn  
 By just revenge, and happy shall he be  
 That thy proud walls and towers shall waste and burn,  
 And as thou didst by us, so do by thee.  
 Yea, happy he, that takes thy children's bones,  
 And dasheth them against the pavement stones.

ALL THY WORKS SHALL  
 PRAISE THEE, O LORD;  
 AND THY SAINTS SHALL  
 BLESS THEE.—CXLV. 10.

When Luther and the divines  
 of the Protestant Church on the  
 one side, and the Jesuits on the  
 other, enterprised to reform, the one the doc-  
 trine, the other the discipline and manners, of  
 the Church of Rome, both of them awaked, to  
 their great honour and succour, all human learn-  
 ing. And for reason, there cannot be a greater  
 and more evident than this, that all knowledge,  
 and especially that of natural philosophy, tend-  
 eth highly to the magnifying of the glory of  
 God, in his power, providence, and benefits, ap-  
 pearing and engraven in his works, which, with-

out this knowledge, are beheld but as through a veil : for if the heavens in the body of them do declare the glory of God to the eye, much more do they, in the rule and decrees of them, declare it to the understanding.

## PSALM CXLIX.

O sing a new song to our God above,  
Avoid profane ones, 'tis for a holy choir :  
Let Israel sing songs of holy love  
To him that made them, with their hearts on fire :  
Let Zion's sons lift up their voice and sing  
Carols and anthems to their heavenly King.

Let not your voice alone his praise forth tell,  
But move withal, and praise him in the dance ;  
Cymbals and harps let them be tuned well,  
'Tis he that doth the poor's estate advance :  
Do this not only on the solemn days,  
But on your secret beds your spirits raise.

O let the saints bear in their mouth his praise,  
And a two-edged sword drawn in their hand,  
Therewith for to revenge the former days  
Upon all nations that their zeal withstand :  
To bind their kings in chains of iron strong,  
And manacle their nobles for their wrong.

Expect the time, for 'tis decreed in heaven,  
Such honor shall unto his saints be given.

Brief Observations, such as to my Understanding offer no Violence to the Sense, though I know they [the Proverbs] may be Applied to a more Divine use: but it is Allowed, even in Divinity, that some Interpretations, yea and some Writings, have more of the Eagle than others; but taking them as Instructions for Life, they might have received Large Discourse, if I would have Broken them and Illustrated them by Deductions and Examples.

BACON.

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## PROVERBS.

A WISE MAN WILL HEAR,  
AND WILL INCREASE  
LEARNING; AND A  
MAN OF UNDERSTAND-  
ING SHALL ATTAIN UN-  
TO WISE COUNSELS.—  
i. 5.

In the rules of earthly wisdom, it is not possible for nature to attain any mediocrity of perfection, before she be humbled by knowing herself and her own ignorance.

WISDOM IS THE PRINCIPAL THING; THEREFORE GET WISDOM; AND WITH ALL THY GETTING GET UNDERSTANDING.  
EXALT HER, AND SHE SHALL PROMOTE THEE: SHE SHALL BRING THEE

My praise shall be dedicated to the mind itself. The mind is the man, and the knowledge of the mind. A man is but

TO HONOUR, WHEN THOU  
DOST EMBRACE HER.  
SHE SHALL GIVE TO THY  
HEAD AN ORNAMENT OF  
GRACE: A CROWN OF  
GLORY SHALL SHE DE-  
LIVER TO THEE.—iv. 7-9.

what he knoweth. The mind itself is but an accident to knowledge ; for knowledge is a double of that which is. The truth of being, and the truth of knowing, is all one : and the pleasures of the affections greater than the pleasures of the senses. And are not the pleasures of the intellect greater than the pleasures of the affections ? Is it not a true and only natural pleasure, whereof there is no satiety ? Is it not knowledge that doth alone clear the mind of all perturbations ? How many things are there which we imagine not ? How many things do we esteem and value otherwise than they are ? This ill-proportioned estimation, these vain imaginations, these be the clouds of error that turn into the storm of perturbation. Is there any such happiness as for a man's mind to be raised above the confusion of things ; where he may have the prospect of the order of nature, and the error of men ? Is this but a vein only of delight, and not of discovery ? of contentment, and not of

benefit? Shall we not as well discern the riches of nature's warehouse, as the benefit of her shop? Is truth ever barren? Shall he not be able thereby to produce worthy effects, and to endow the life of man with infinite commodities?

¶ Again, for the pleasure and delight of knowledge and learning, it far surpasseth all other in nature: for, shall the pleasures of the affections so exceed the senses, as much as the obtaining of desire or victory exceedeth a song or a dinner; and must not, of consequence, the pleasures of the intellect or understanding exceed the pleasures of the affections? We see in all other pleasures there is satiety, and after they be used, their verdure departeth; which sheweth well they be but deceits of pleasure, and not pleasures; and that it was the novelty which pleased, and not the quality; and therefore we see that voluptuous men turn friars, and ambitious princes turn melancholy. But of knowledge there is no satiety, but satisfaction and appetite are perpetually interchangeable;

and therefore appeareth to be good in itself simply, without fallacy or accident. Neither is that pleasure of small efficacy and contentment to the mind of man, which the poet Lucretius describeth elegantly,

“*Suave mari magno, turbantibus æquora ventis,*” etc.

“It is a view of delight,” saith he, “to stand or walk upon the shore side, and to see a ship tossed with tempest upon the sea ; or to be in a fortified tower, and to see two battles join upon a plain ; but it is pleasure incomparable, for the mind of man to be settled, landed, and fortified in the certainty of truth ; and from thence to descry and behold the errors, perturbations, labours, and wanderings up and down of other men.”

HE THAT REPROVETH A  
SCORNER GETTETH TO  
HIMSELF SHAME: AND  
HE THAT REBUKETH A  
WICKED MAN GETTETH  
HIMSELF A BLOT.—IX. 7.

Here caution is given how we tender reprehension to arrogant and scornful natures, whose manner is to esteem it for contumely, and accordingly to return it.

A WISE SON MAKETH A  
GLAD FATHER: BUT A  
FOOLISH SON IS THE  
HEAVINESS OF HIS  
MOTHER.—X. 1.

Here is distinguished, that fathers have most comfort of the good proof of their sons; but mothers have most discomfort of their ill proof, because women have little discerning of virtue, [talent], but of fortune.

WHERE NO COUNSEL IS,  
THE PEOPLE FAIL: BUT  
IN THE MULTITUDE OF  
COUNSELLORS THERE IS  
SAFETY.—xi. 14.

The greatest trust between man and man is the trust of giving counsel; for in other confidences men commit the parts of life, their lands, their goods, their children, their credit, some particular affair; but to such as they make their counsellors they commit the whole: by how much the more they are obliged to all faith and integrity. The wisest princes need not think it any diminution to their greatness, or derogation to their sufficiency, to rely upon counsel. God himself is not without, but hath made it one of the great names of his blessed Son, "The Counsellor." Solomon hath pronounced that, "in counsel is stability." Things will have their first or second agitation: if they be not tossed upon the arguments of counsel, they will be

tossed upon the waves of fortune; and be full of inconstancy, doing and undoing, like the reeling of a drunken man. Solomon's son found the force of counsel, as his father saw the necessity of it: for the beloved kingdom of God was first rent and broken by ill counsel; upon which counsel there are set for our instruction the two marks whereby bad counsel is for ever best discerned, that it was young counsel for the persons, and violent counsel for the matter.

THERE IS THAT SCATTER-ETH, AND YET INCREASETH; AND THERE IS THAT WITHHOLDETH MORE THAN IS MEET, BUT IT TENDETH TO POVERTY.—xl. 24.

Wisdom for a man's self is, in many branches thereof, a depraved thing: it is the wisdom of rats, that will be sure to leave a house somewhat before it fall: it is the wisdom of the fox, that thrusts out the badger who digged and made room for him: it is the wisdom of crocodiles, that shed tears when they devour.

But that which is specially to be noted is, that those which (as Cicero says of Pompey) are "lovers of themselves, without a rival," are

many times unfortunate; and whereas they have all their times sacrificed to themselves, they become in the end themselves sacrifices to the inconstancy of fortune, whose wings they thought by their self-wisdom to have pinioned.

HE THAT TROUBLETH HIS  
OWN HOUSE SHALL IN-  
HERIT THE WIND.—  
xi. 29.

Here is noted, that in domestical separations, men do promise to themselves quieting and contentment; but still they are deceived of their expectation, and it turneth to wind.

HOPE DEFERRED MAKETH  
THE HEART SICK; BUT  
WHEN THE DESIRE  
COMETH, IT IS A TREE  
OF LIFE.—xiii. 12.

Hope is the most beneficial of all the affections, and doth much to the prolongation of life, if it be not too often frustrated, but entertaineth the fancy with an expectation of good; therefore they which fix and propound to themselves some end, as the mark and scope of their life, and continually and by degrees go forward in the same, are, for the most part, long-lived; insomuch that when they are come to the top of their hope, and can go no higher therein, they commonly droop, and live not long after.

So that hope is a leaf-joy, which may be beaten out to a great extension, like gold.

IN ALL LABOUR THERE IS  
PROFIT: BUT THE TALK  
OF THE LIPS TENDETH  
ONLY TO PENURY.—  
xiv. 23.

Here is noted, that words and discourse abound most, where there is idleness and want.

A SOUND HEART IS THE  
LIFE OF THE FLESH:  
BUT ENVY THE ROTTEN-  
NESS OF THE BONES.—  
xiv. 30.

Envy is the worst of all passions, and feedeth upon the spirits, and they again upon the body, and so much the more, because it is perpetual, and, as it is said, keepeth no holidays.

A SOFT ANSWER TURNETH  
AWAY WRATH: BUT  
GRIEVOUS WORDS STIR  
UP ANGER.—XV. 1.

Here is noted, that silence, or rough answer, exasperateth; but an answer present, and temperate, pacifieth.

THE WAY OF THE SLOTH-  
FUL MAN IS AS A  
HEDGE OF THORNS: BUT  
THE WAY OF THE  
RIGHTEOUS IS MADE  
PLAIN.—XV. 19.

Here is lively represented, how laborious sloth proveth in the end; for when things are deferred to the last instant, and nothing prepared beforehand, every step findeth a brier or an impediment, which catcheth or stoppeth.

BEFORE HONOUR IS HUMILITY.—XV. 33.

The access also to this work hath been by that port or passage, which the Divine Majesty, who is unchangeable in his ways, doth infallibly continue and observe; that is, the felicity wherewith he hath blessed an humility of mind, such as rather laboureth to spell, and so by degrees to read in the volumes of his creatures, than to solicit and urge, and as it were to invoke a man's own spirit to divine, and give oracles unto him. For as in the inquiry of Divine truth, the pride of man hath ever inclined to leave the oracles of God's Word, and to vanish in the mixture of their own inventions; so in the self-same manner, in inquisition of nature, they have ever left the oracles of God's works, and adored the deceiving and deformed imagery, which the unequal mirrors of their own minds have represented unto them. Nay, it is a point fit and necessary in the front, and beginning of this work, without hesitation or reservation to be professed, that it is no less true in this human kingdom of knowledge, than in God's

kingdom of heaven, that no man shall enter into it, "except he become first as a little child."

HE THAT IS SLOW TO  
ANGER IS BETTER THAN  
THE MIGHTY; AND HE  
THAT RULETH HIS  
SPIRIT, THAN HE THAT  
TAKETH A CITY.—XVI.  
32.

He conquers twice, who upon victory overcomes himself.

HE THAT COVERETH A  
TRANSGRESSION SEEK-  
ETH LOVE; BUT HE  
THAT REPEATETH A  
MATTER, SEPARATETH  
VERY FRIENDS.—XVII. 9.

Here caution is given, that reconciliation is better managed by an amnesty, and passing over that which is past, than by apologies and excusations.

A FRIEND LOVETH AT ALL  
TIMES.—XVII. 17.

The last fruit of friendship (which is, like the pomegranate,

full of many kernels) is aid, and bearing a part in all actions and occasions of life. Here the best way to represent to life the manifold use of friendship, is to cast and see how many things there are which a man cannot do himself: and then it will appear that it was a sparing saying of the ancients, to say, "that a friend is another himself; for that a friend is far more than himself."

Men have their time, and die many times in desire of some things which they principally

take to heart: the bestowing of a child, the finishing of a work, or the like. If a man have a true friend, he may rest almost secure that the care of those things will continue after him; so that a man hath, as it were, two lives in his desires. A man hath a body, and that body is confined to a place; but where friendship is, all offices of life are, as it were, granted to him and his deputy; for he may exercise them by his friend. How many things are there which a man cannot, with any face, or comeliness, say or do himself? A man can scarce allege his own merits with modesty, much less extol them: a man cannot sometimes brook to supplicate, or beg, and a number of the like: but all these things are graceful in a friend's mouth, which are blushing in a man's own. So again, a man's person hath many proper relations which he cannot put off. A man cannot speak to his son but as a father; to his wife but as a husband; to his enemy but upon terms: whereas a friend may speak as the case requires, and not as it sorteth with the person: but to enumerate these

things were endless; I have given the rule, where a man cannot fitly play his own part, if he have not a friend, he may quit the stage.

A MERRY HEART DOETH  
GOOD LIKE A MEDICINE:  
BUT A BROKEN SPIRIT  
DRIETH THE BONES.—  
xvii. 22.

To be free-minded and cheerfully disposed at hours of meat and of sleep, and of exercise, is one of the best precepts of long lasting. As for the passions and studies of the mind, avoid envy, anxious fears, anger, fretting inwards, subtle and knotty inquisitions, joys and exhilarations in excess, sadness not communicated. Entertain hopes, mirth rather than joy, variety of delights rather than surfeit of them: wonder and admiration, and therefore novelties; studies that fill the mind with splendid and illustrious objects, as histories, fables, and contemplations of nature.

A FOOL HATH NO DELIGHT IN UNDERSTANDING, BUT THAT HIS HEART MAY DISCOVER ITSELF.—xviii. 2.

To a man of a perverse and corrupt judgment, all instruction or persuasion is fruitless and contemptible, which begins not with discovery and laying open of the distemper and ill-complexion of the mind which is to be secured,

as a plaster is unseasonably applied before the wound be searched; for men of corrupt understanding, that have lost all sound discerning of good and evil, come possessed with this prejudicate opinion, that they think all honesty and goodness proceedeth out of a simplicity of manners, and a kind of want of experience and unacquaintance with the affairs of the world.

Therefore, except they may perceive that those things which are in their hearts, that is to say, their own corrupt principles, and the deepest reaches of their cunning and rottenness to be thoroughly sounded, and known to him who goes about to persuade with them, they make but a play of the words of wisdom. Therefore it behoveth him which aspireth to a goodness (not retired or particular to himself, but a fructifying and begetting goodness that should draw on others) to know those points, which may be called in Revelation the deeps of Satan, that he may speak with authority and true insinuation.

Hence is the precept, "Try all things, and

hold that which is good ;” which endureth a discerning election out of an examination whence nothing at all is excluded ; out of the same fountain ariseth that direction, “ Be you wise as serpents and innocent as doves.” There are neither teeth nor stings, nor venom, nor wreaths and folds of serpents, which ought not to be all known, and, as far as examination doth lead, tried : neither let any man here fear infection or pollution, for the sun entereth into sinks and is not defiled ; neither let any man think that herein he tempteth God, for his diligence and generality of examination is commanded, and God is sufficient to preserve you immaculate and pure.

THE WORDS OF A TALE-  
BEARER ARE AS WOUNDS,  
AND THEY GO DOWN  
INTO THE INNERMOST  
PARTS OF THE BELLY.—  
xviii. 8.

Here is distinguished, that flattery and insinuation, which seemeth set and artificial, sinketh not far ; but that entereth deep which hath show of nature, liberty, and simplicity.

THE HEART OF THE PRU-  
DENT GETTETH KNOWL-  
EDGE ; AND THE EAR  
OF THE WISE SEEKETH  
KNOWLEDGE.—xviii. 15.

Solomon the king, while in the pride of his power, his riches his magnificent works, his

guards, his household, his exact distribution and arrangement of slaves and domestics, his fleet, moreover, the renown of his name, and the greatest honour from men; thought none of these his true glory, but said, "that "the glory of God is to conceal a thing, but the glory of the king is to find it out," as if the Divine nature took delight in the innocent and playful sport of children, who hide themselves that they may be found out; and from his indulgence and graciousness to men, chose the human soul his playfellow. And the glory of inventions is that they raise human nature, without hurting any one (as civil affairs commonly do), and do not press or sting a man's conscience, but bestow on all rewards and blessings without the sacrifice, or injury, or sorrow of one. For the nature of light is pure and harmless, it may be perverted in its use, but not polluted in itself.

HE THAT IS FIRST IN HIS  
OWN CAUSE SEEMETH  
JUST; BUT HIS NEIGH-  
BOUR COMETH AND  
SEARCHETH HIM.—xviii.  
17.

Here is observed, that in all causes the first tale passeth much; in such sort, that the

prejudice thereby wrought will be hardly removed, except some abuse or falsity in the information be detected.

WHEN THE WISE IS IN-  
STRUCTED, HE RECEIV-  
ETH KNOWLEDGE.—XXI.  
11.

Here is distinguished the wisdom brought into habit, and that which is but verbal, and swimming only in conceit; for the one upon occasion presented is quickened and redoubled, the other is amazed and confused.

MAKE NO FRIENDSHIP  
WITH AN ANGRY MAN;  
AND WITH A FURIOUS  
MAN THOU SHALT NOT  
GO:

LEST THOU LEARN HIS  
WAYS, AND GET A SNARE  
TO THY SOUL.—XXII. 24,  
25.

Here caution is given, that in the election of our friends we do principally avoid those which are impatient, as those that will espouse us to many factions and quarrels.

SEEST THOU A MAN DILI-  
GENT IN HIS BUSINESS?  
HE SHALL STAND BE-  
FORE KINGS; HE SHALL  
NOT STAND BEFORE  
MEAN MEN.—XXII. 29.

Here is observed, that of all virtues for rising to honor, quickness of despatch is the best; for superiors many times love not to have those they employ too deep or too sufficient, but ready and diligent.

MY SON, FEAR THOU THE  
LORD AND THE KING :  
AND MEDDLE NOT WITH  
THEM THAT ARE GIVEN  
TO CHANGE.—XXIV 21.

If any attempt be made to alter the discipline of our church, although it be not an essential part of our religion, yet, it is so necessary not to be rashly altered, as the very substance of religion will be interested in it : therefore, I desire you, before any attempt be made of an innovation by your means, or by any intercession to your master, that you will first read over, and his majesty call to mind that wise and weighty proclamation, which himself penned, and caused to be published in the first year of his reign, and is prefixed in print before the book of Common Prayer, of that impression, in which you will find so prudent, so weighty reasons, not to hearken to innovations, as will fully satisfy you, that it is dangerous to give the least ear to such innovators ; but it is desperate to be misled by them : and to settle your judgment, mark but the admonition of the wisest of men, King Solomon, Prov. xxiv. 21. “ My son, fear God and the King, and meddle not with those who are given to change.”

PREPARE THY WORK  
WITHOUT, AND MAKE  
IT FIT FOR THYSELF IN  
THE FIELD; AND AFTER-  
WARDS BUILD THY  
HOUSE.—XXIV. 27.

The ways to enrich are many,  
and most of them foul: parsimony is one of the best, and

yet is not innocent; for it withholdeth men from works of liberality and charity. The improvement of the ground is the most natural obtaining of riches; for it is our great mother's blessing, the earth's; but it is slow; and yet, where men of great wealth do stoop to husbandry, it multiplieth riches exceedingly. I knew a nobleman in England that had the greatest audits of any man in my time, a great grazier, a great sheep master, a great timber man, a great collier, a great corn master, a great lead man, and so of iron, and a number of the like points of husbandry; so as the earth seemed a sea to him in respect of the perpetual importation.

IT IS THE GLORY OF GOD  
TO CONCEAL A THING:  
BUT THE HONOUR OF  
KINGS IS TO SEARCH  
OUT A MATTER.—XXV. 2.

Solomon the king affirmeth directly, that the glory of God “is to conceal a thing, but the glory of the king is to find it out,” as if, according to the innocent play of children, the Divine

Majesty took delight to hide his works, to the end to have them found out; for in naming the king he intendeth man, taking such a condition of man as hath most excellency and greatest commandments of wits and means, alluding also to his own person, being truly one of those clearest burning lamps, whereof himself speaketh in another place, when he saith, "The spirit of man is as the lamp of God, wherewith he searcheth all inwardness;" which nature of the soul the same Solomon, holding precious and inestimable, and therein conspiring with the affection of Socrates, who scorned the pretended learned men of his time for raising great benefit of their learning, whereas Anaxagoras contrariwise, and divers others, being born to ample patrimonies, decayed them in contemplation, delivereth it in precept yet remaining, "Buy the truth and sell it not; and so of wisdom and knowledge."

A RIGHTEOUS MAN FALLING DOWN BEFORE THE WICKED IS AS A TROUBLED FOUNTAIN, AND A CORRUPT SPRING.—XXV. 26.

Here is noted, that one judicial and examplar iniquity in the face of the world, doth trouble

the fountains of justice more than many particular injuries passed over by connivance.

WEATH IS CRUEL, AND  
ANGER IS OUTRAGEOUS;  
BUT WHO IS ABLE TO  
STAND BEFORE ENVY.—  
XXVII. 4.

There be none of the affections which have been noted to fascinate, or bewitch, but love and envy: they both have vehement wishes; they frame themselves readily into imaginations and suggestions; and they come easily into the eye, especially upon the presence of the objects, which are the points that conduce to fascination, if any such thing there be. We see, likewise, the Scripture calleth envy an evil eye; and the astrologers call the evil influences of the stars evil aspects; so that still there seemeth to be acknowledged, in the act of envy, an ejaculation, or irradiation of the eye; nay, some have been so curious as to note, that the times, when the stroke or percussion of an envious eye doth most hurt, are, when the party envied is beheld in glory or triumph; for that sets an edge upon envy: and, besides, at such times, the spirits of the person envied do come forth most into the outward parts, and so meet the blow.

A man that hath no virtue in himself, ever envieth virtue in others; for men's minds will either feed upon their own good, or upon others' evil; and who wanteth the one will prey upon the other; and whoso is out of hope to attain to another's virtue, will seek to come at even hand, by depressing another's fortune.

A man that is busy and inquisitive is commonly envious; for to know much of other men's matters cannot be, because all that ado may concern his own estate; therefore it must needs be that he taketh a kind of play-pleasure in looking upon the fortunes of others: neither can he that mindeth but his own business find much matter for envy; for envy is a gadding passion, and walketh the streets, and doth not keep home: "No one is prying, who may not also be malevolent."

OINTMENT AND PERFUME  
REJOICE THE HEART!  
SO DOTH THE SWEETNESS  
OF A MAN'S FRIEND BY  
HEARTY COUNSEL.—  
XXVII. 9.

The parable of Pythagoras is dark but true, "Cor ne edito"—"eat not the heart." Certainly, if a man would give it a hard phrase, those that want friends to open themselves unto,

are cannibals of their own hearts : but one thing is most admirable (wherewith I will conclude this first fruit of friendship), which is, that this communicating of a man's self to his friend works two contrary effects, for it redoubleth joys, and cutteth griefs in halves ; for there is no man that imparteth his joys to his friend, but he joyeth the more : and no man that imparteth his griefs to his friend, but he grieveth the less. So that it is, in truth, of operation upon a man's mind of like virtue as the alchymists use to attribute to their stone for man's body, that it worketh all contrary effects, but still to the good and benefit of nature : but yet, without praying in aid of alchemists, there is a manifest image of this in the ordinary course of nature ; for, in bodies, union strengtheneth and cherisheth any natural action ; and, on the other side, weakeneth and dulleth any violent impression ; and even so it is of minds.

Add now that other point which lieth more open, and falleth within vulgar observation : which is faithful counsel from a friend. Hera-

clitus saith well in one of his enigmas, "Dry light is ever the best," and certain it is, that the light that a man receiveth by counsel from another, is drier and purer than that which cometh from his own understanding and judgment: which is ever infused and drenched in his affections and customs. So as there is as much difference between the counsel that a friend giveth, and that a man giveth himself, as there is between the counsel of a friend and of a flatterer; for there is no such flatterer as is a man's self, and there is no such remedy against flattery of a man's self as the liberty of a friend. Counsel is of two sorts; the one concerning manners, the other concerning business: for the first, the best preservative to keep the mind in health is the faithful admonition of a friend. The calling of a man's self to a strict account is a medicine sometimes too piercing and corrosive; reading good books of morality is a little flat and dead; observing our faults in others is sometimes improper for our case; but the best receipt (best I say to work and best to take) is

the admonition of a friend. It is a strange thing to behold what gross errors and extreme absurdities many (especially of the greater sort) do commit for want of a friend to tell them of them, to the great damage both of their fame and fortune: for, as St. James saith, they are as men "that look sometimes into a glass, and presently forget their own shape and favour:" as for business, a man may think, if he will, that two eyes see no more than one; or, that a gamester seeth always more than a looker-on; or, that a man in anger is as wise as he that hath said over the four and twenty letters; or, that a musket may be shot off as well upon the arm as upon a rest; and such other fond and high imaginations, to think himself all in all: but when all is done, the help of good counsel is that which setteth business straight: and if any man think that he will take counsel, but it shall be by pieces; asking counsel in one business of one man, and in another business of another man; it is well (that is to say, better, perhaps, than if he asked none at all), but he runneth

two dangers ; one, that he shall not be faithfully counselled ; for it is a rare thing, except it be from a perfect and entire friend, to have counsel given, but such as shall be bowed and crooked to some ends which he hath that giveth it : the other, that he shall have counsel given, hurtful and unsafe (though with good meaning), and mixed partly of mischief, and partly of remedy ; even as if you would call a physician, that is thought good for the cure of the disease you complain of, but is unacquainted with your body ; and, therefore, may put you in a way for a present cure, but overthroweth your health in some other kind, and so cure the disease, and kill the patient : but a friend that is wholly acquainted with a man's estate will beware, by furthering any present business, how he dasheth upon other inconvenience ; and therefore, rest not upon scattered counsels ; they will rather scatter and mislead, than settle and direct.

HE THAT BLESSETH HIS  
FRIEND WITH A LOUD  
VOICE, RISING EARLY IN  
THE MORNING, IT SHALL  
BE COUNTED A CURSE TO  
HIM. XXVII. 14.

Moderate praise, used with opportunity, and not vulgar, is that which doeth the good.

IRON SHARPENETH IRON;  
SO A MAN SHARPENETH  
THE COUNTENANCE OF  
HIS FRIEND.—XXVII. 17.

The second fruit of friendship is healthful and sovereign for the understanding, as the first is for the affections; for friendship maketh indeed a fair day in the affections from storms and tempests, but it maketh daylight in the understanding, out of darkness and confusion of thoughts: neither is this to be understood only of faithful counsel, which a man receiveth from his friend; but before you come to that, certain it is, that whosoever hath his mind fraught with many thoughts, his wits and understanding do clarify and break up, in the communicating and discoursing with another; he tosseth his thoughts more easily; he marshal-leth them more orderly; he seeth how they look when they are turned into words: finally, he waxeth wiser than himself; and that more by an hour's discourse than by a day's meditation.

AS IN WATER FACE AN-  
SWERETH TO FACE, SO  
THE HEART OF MAN TO  
MAN.—XXVII. 19.

Here the mind of a wise man is compared to a glass, wherein the images of all diversity of natures and customs are represented; from

which representation proceedeth that application,  
 “He who is wise, will be skilled in the know-  
 ledge of the varieties of human character.”

BE THOU DILIGENT TO  
 KNOW THE STATE OF  
 THY FLOCKS, AND LOOK  
 WELL TO THY HERDS :  
 FOR RICHES ARE NOT FOR  
 EVER : AND BOTH THE  
 CROWN ENDURE TO  
 EVERY GENERATION ?—  
 xxvii. 23, 24

It is no baseness for the great-  
 est to descend and look into  
 their own estate. Some for-  
 bear it, not upon negligence  
 alone, but doubting to bring  
 themselves into melancholy, in respect they shall  
 find it broken : but wounds cannot be cured  
 without searching. He that cannot look into  
 his own estate at all, had need both choose well  
 those whom he employeth, and change them  
 often ; for new are more timorous and less  
 subtle. He that can look into his estate but  
 seldom, it behoveth him to turn all to certainties.  
 A man had need, if he be plentiful in some kind  
 of expense, to be saving again in some other : as  
 if he be plentiful in diet, to be saving in apparel :  
 if he be plentiful in the hall, to be saving in the  
 stable, and the like ; for he that is plentiful in  
 expenses of all kinds will hardly be preserved  
 from decay.

A POOR MAN THAT OP-  
PRESSETH THE POOR IS  
LIKE A SWEEPING RAIN  
WHICH LEAVETH NO  
FOOD.—XXVIII. 3.

full and hungry horse-leech.

HE THAT BY USURY AND  
UNJUST GAIN INCREAS-  
ETH HIS SUBSTANCE, HE  
SHALL GATHER IT FOR  
HIM THAT WILL PITY  
THE POOR.—XXVIII. 8.

Usury is the certainest means of gain, though one of the worst, as that whereby a man doth eat his bread, “in sudore vultus alieni;” and besides, doth plough upon Sundays: but yet certain though it be, it hath flaws; for that the scriveners and brokers do value unsound men to serve their own turn.

TO HAVE RESPECT OF PER-  
SONS IS NOT GOOD: FOR,  
FOR A PIECE OF BREAD  
THAT MAN WILL TRANS-  
GRESS.—XXVIII. 21.

Here is noted, that a judge had better be a briber than a respecter of persons; for a corrupt judge offendeth not so highly as a facile.

WHOSO ROBBETH HIS FA-  
THER OR HIS MOTHER,  
AND SAITH, IT IS NO  
TRANSGRESSION; THE  
SAME IS THE COMPAN-  
ION OF A DESTROYER.—  
XXVIII. 24.

Here is noted, that whereas men in wronging their best friends use to extenuate their faults, as if they might presume or be bold upon them, it doth contrariwise in-

deed aggravate their fault, and turneth it from injury to impiety.

A MAN THAT FLATTERETH  
HIS NEIGHBOUR SPREAD-  
ETH A NET FOR HIS FEET.  
—XXIX. 5.

Some praises proceed merely of flattery; and if he be an ordinary flatterer, he will have certain common attributes, which may serve every man; if he be a cunning flatterer, he will follow the arch-flatterer, which is a man's self, and wherein a man thinketh best of himself, therein the flatterer will uphold him most. But if he be an impudent flatterer, look wherein a man is conscious to himself that he is most defective, and is most out of countenance in himself, that will the flatterer entitle him to, perforce, conscience being silenced.

IF A WISE MAN CONTEND-  
ETH WITH A FOOLISH  
MAN, WHETHER HE  
RAGE OR LAUGH, THERE  
IS NO REST. XXIX. 9.

Here is described the great disadvantage which a wise man hath in undertaking a lighter person than himself; which is such an engagement as, whether a man turn the matter to jest, or turn it to heat, or howsoever he change copy, he can noways quit himself well of it.

HE THAT DELICATELY  
BRINGETH UP HIS SERV-  
ANT FROM A CHILD  
SHALL HAVE HIM BE-  
COME HIS SON AT THE  
LENGTH.—XXIX. 21.

Here is signified, that if a man begin too high a pitch in his favours, it doth commonly end in unkindness and unthankfulness.

## ECCLESIASTES.

ONE GENERATION PASS-  
ETH AWAY, AND ANOTH-  
ER GENERATION COM-  
ETH: BUT THE EARTH  
ABIDETH FOREVER.—I.  
4.

THE running on of ages, and succession of generations, seem to have no whit abated from the length of life. For we see, that from the time of Moses unto these our days, the term of man's life hath stood about fourscore years of age; neither hath it declined (as a man would have thought) by little and little. No doubt there are times in every country wherein men are longer or shorter lived. Longer, for the most part, when the times are barbarous, and men fare less deliciously, and are more given to bodily exercises. Shorter, when the times are more civil, and men abandon themselves to luxury and ease. But these things pass on by their turns, the succession of generations alters it not.

THE THING THAT HATH  
BEEN, IT IS THAT WHICH  
SHALL BE; AND THAT  
WHICH IS DONE IS THAT  
WHICH SHALL BE DONE:  
AND THERE IS NO NEW  
THING UNDER THE SUN.  
—i. 9.

Solomon saith, "There is no new thing upon the earth;" so that as Plato had an imagination that all knowledge was but remembrance; so Solomon giveth his sentence, "That all novelty is but oblivion:" whereby you may see, that the river of Lethe runneth as well above ground as below. There is an abstruse astrologer that saith, if it were not for two things that are constant (the one is, that the fixed stars ever stand at like distance one from another, and never come nearer together, nor go further asunder; the other, that the diurnal motion perpetually keepeth time) no individual would last one moment; certain it is, that the matter is in a perpetual flux, and never at a stay.

THEN I LOOKED ON ALL  
THE WORKS THAT MY  
HANDS HAD WROUGHT,  
AND ON THE LABOUR  
THAT I HAD LABOURED  
TO DO; AND BEHOLD,  
ALL WAS VANITY AND  
VEXATION OF SPIRIT,  
AND THERE WAS NO  
PROFIT UNDER THE SUN.  
—ii. 11.

Thou, O Father, turning to the works which thy hands made, saw that all things were very good; but man, turning to the works which his hands made, saw that all was vanity and vex-

ation of spirit. Therefore, if we have laboured amid thy works, thou wilt make us partakers of thy gratulation and of thy Sabbath. We humbly entreat that this disposition may abide in us; and that by our hands the human family may be endowed with new alms from thee. These we commend to thy eternal love, through our Jesus, thy Christ, God with us.

THEN I SAW THAT WISDOM EXCELLETH FOLLY, AS FAR AS LIGHT EXCELLETH DARKNESS.

THE WISE MAN'S EYES ARE IN HIS HEAD; BUT THE FOOL WALKETH IN DARKNESS: AND I MYSELF PERCEIVED ALSO THAT ONE EVENT HAPPENETH TO THEM ALL.—ii. 13, 14.

AND FURTHER, BY THESE, MY SON, BE ADMONISHED: OF MAKING MANY BOOKS THERE IS NO END; AND MUCH STUDY IS A WEARINESS OF THE FLESH.—xii. 12.

BEWARE LEST ANY MAN SPOIL YOU THROUGH PHILOSOPHY AND VAIN DECEIT, AFTER THE TRADITION OF MEN, AFTER THE RUDIMENTS OF THE WORLD, AND NOT AFTER CHRIST.—Colos. ii. 8.

As for that censure of Solomon, concerning the excess of writing and reading books, and the anxiety of spirit which redoundeth from knowledge; and that admonition of St. Paul, “That we be not seduced by vain philosophy;” let those places be rightly understood, and they do indeed excellently set forth the true bounds and limitations, whereby human knowledge is confined and circumscribed; and

yet without any such contracting or coarctation, but that it may comprehend all the universal

nature of things ; for these limitations are three : the first, that we not so place our felicity in knowledge, as we forget our mortality. The second, that we make application of our knowledge, to give ourselves repose and contentment, and not distaste or repining. The third, that we do not presume by the contemplation of nature to attain to the mysteries of God. For, as touching the first of these, Solomon doth excellently expound himself in another place of the same book, where he saith : “I saw well that knowledge recedeth as far from ignorance as light doth from darkness ; and that the wise man’s eyes keep watch in his head, whereas the fool roundeth about in darkness : but withal I learned, that the same mortality involveth them both.” And for the second, certain it is, there is no vexation or anxiety of mind which resulteth from knowledge, otherwise than merely by accident ; for all knowledge and wonder (which is the seed of knowledge) is an impression of pleasure in itself : but when men fall to framing conclusions out of their knowledge, applying it

to their particular, and ministering to themselves thereby weak fears or vast desires, there groweth that carefulness and trouble of mind which is spoken of : for then knowledge is no more. “ *Lumen siccum*,” whereof Heraclitus the Pro- found said, “ *Lumen siccum optima anima* ;” but it becometh “ *Lumen madidum, or maceratum*,” being steeped in the humours of the affections.

And as for the third point, it deserveth to be a little stood upon, and not to be lightly passed over ; for if any man shall think, by view and inquiry into these sensible and material things, to attain that light, whereby he may reveal unto himself the nature or will of God, then indeed is he spoiled by vain philosophy : for the contem- plation of God’s creatures and works produceth (having regard to the works and creatures them- selves) knowledge ; but having regard to God, no perfect knowledge, but wonder, which is broken knowledge. And therefore it was most aptly said by one of Plato’s school,—“ That the sense of man carrieth a resemblance with the sun, which, as we see, openeth and revealeth all

the terrestrial globe : but then again it obscureth and concealeth the stars and celestial globe ; so doth the sense discover natural things, but it darkeneth and shutteth up divine.” And hence it is true, that it hath proceeded, that divers great learned men have been heretical, whilst they have sought to fly up to the secrets of the Deity by the waxen wings of the senses. And as for the conceit that too much knowledge should incline a man to atheism, and that the ignorance of second causes should make a more devout dependence upon God, which is the first cause ; First, it is good to ask the question which Job asked of his friends ; “ Will you lie for God, as one man will do for another to gratify him ? ” For certain it is that God worketh nothing in nature but by second causes ; and if they would have it otherwise believed, it is mere imposture, as it were in favour towards God ; and nothing else but to offer to the Author of Truth the unclean sacrifice of a lie. To conclude therefore, let no man, upon a weak conceit of sobriety, or an ill-applied moderation, think or

maintain, that a man can search too far, or be too well studied in the book of God's word, or in the book of God's works; divinity or philosophy; but rather let men endeavour an endless progress or proficiencie in both; only let men beware that they apply both to charity, and not to swelling; to use, and not to ostentation; and again, that they do not unwisely mingle or confound these learnings together.

HE HATH MADE EVERY-  
THING BEAUTIFUL IN  
HIS TIME: ALSO HE  
HATH SET THE WORLD  
IN THEIR HEART, SO  
THAT NO MAN CAN FIND  
OUT THE WORK THAT  
GOD MAKETH FROM THE  
BEGINNING TO THE END.  
—iii. 11.

Lest any man should retain a scruple, as if this thirst of knowledge were rather an humour of the mind, than an emptiness or want in nature, and an instinct from God; Solomon defineth of it fully, saying, "God hath made every thing in beauty according to season; also he hath set the world in man's heart, yet can he not find out the work which God worketh from the beginning to the end:" declaring not obscurely that God hath framed the mind of man as a glass, capable of the image of the universal world, joying to re-

ceive the signature thereof, as the eye is of light; yea, not only satisfied in beholding the variety of things, and vicissitude of times, but raised also to find out and discern those ordinances and decrees, which throughout all these changes are infallibly observed. And although the highest generality of motion, or summary law of nature, God should still reserve within his own curtain; yet many and noble are the inferior and secondary operations which are within man's sounding. This is a thing which I cannot tell whether I may so plainly speak as truly conceive, that as all knowledge appeareth to be a plant of God's own planting, so it may seem the spreading and flourishing, or at least the bearing and fructifying of this plant, by a providence of God, nay, not only by a general providence but by a special prophecy, was appointed to this autumn of the world: for to my understanding, it is not violent to the letter, and safe now after the event, so to interpret that place in the prophecy of Daniel, where, speaking of the latter times, it is said, "Many shall pass

to and fro, and science shall be increased ;” as if the opening of the world by navigation and commerce, and the further discovery of knowledge, should meet in one time or age.

I KNOW THAT, WHATSOEVER GOD DOETH, IT SHALL BE FOR EVER: NOTHING CAN BE PUT TO IT, NOR ANY THING TAKEN FROM IT: AND GOD DOETH IT, THAT MEN SHOULD FEAR BEFORE HIM.—iii. 14.

In natural theology, it requireth the same omnipotence to make somewhat nothing, which at the first made nothing somewhat: according to the Scripture,

“Didici quod omnia opera, quæ fecit Deus, perseverent in perpetuum; non possumus eis quicquam addere, nec auferre.”

AGAIN, I CONSIDERED ALL TRAVAIL, AND EVERY RIGHT WORK, THAT FOR THIS A MAN IS ENVIED OF HIS NEIGHBOUR. THIS IS ALSO VANITY AND VEXATION OF SPIRIT.—iv. 4.

They that desire to excel in too many matters, out of levity and vain glory, are ever envious, for they cannot want work; it being impossible, but many, in

some one of those things, should surpass them; which was the character of Adrian the emperor, that mortally envied poets and painters, and artificers in works, wherein he had a vein to excel.

I CONSIDERED ALL THE  
LIVING WHICH WALK  
UNDER THE SUN, WITH  
THE SECOND CHILD  
THAT SHALL STAND  
UP IN HIS STEAD.—IV.  
15.

Here is expressed what is noted by Sylla first, and after him by Tiberius. That “more adore the sun rising than the sun setting, or at the meridian.”

WHEN GOODS INCREASE,  
THEY ARE INCREASED  
THAT EAT THEM: AND  
WHAT GOOD IS THERE  
TO THE OWNERS THERE-  
OF, SAVING THE BE-  
HOLDING OF THEM  
WITH THEIR EYES.—V.  
11.

I cannot call riches better than the baggage of virtue; the Roman word is better, “impedimenta;” for as the baggage is to an army, so is riches to virtue; it cannot be spared nor left behind, but it hindereth the march; yea, and the care of it sometimes loseth or disturbeth the victory; of great riches there is no real use, except it be in the distribution; the rest is but conceit; so saith Solomon, “Where much is, there are many to consume it; and what hath the owner but the sight of it with his eyes?” The personal fruition in any man cannot reach to feel great riches: there is a custody of them; or a power of dole and donative of them; or a fame of them; but no solid use to the owner. Do you

not see what feigned prices are set upon little stones and rarities? and what works of ostentation are undertaken, because there might seem to be some use of great riches? But then you will say, they may be of use to buy men out of dangers or troubles; as Solomon saith, "Riches are as a strong hold in the imagination of the rich man;" but this is excellently expressed, that it is in imagination, and not always in fact: for, certainly, great riches have sold more men than they have bought out.

THERE IS A SORE EVIL  
WHICH I HAVE SEEN  
UNDER THE SUN, NAME-  
LY, RICHES KEPT FOR  
THE OWNERS THEREOF  
TO THEIR HURT.

BUT THOSE RICHES PER-  
ISH BY EVIL TRAVAIL:  
AND HE BEGETTETH A  
SON, AND THERE IS  
NOTHING IN HIS HAND.

—V. 13, 14.

Men leave their riches either to their kindred, or to the public; and moderate portions prosper best in both. A great state left to an heir, is as a lure to all the birds of prey round

about to seize on him, if he be not the better established in years and judgment: likewise, glorious gifts and foundations are like sacrifices without salt; and but the painted sepulchres of alms, which soon will putrefy and corrupt inwardly: therefore measure not thine advance-

ments by quantity, but frame them by measure : and defer not charities till death ; for, certainly, if a man weigh it rightly, he that doth so is rather liberal of another man's than of his own.

BETTER IS THE SIGHT OF  
THE EYES THAN THE  
WANDERING OF THE  
DESIRE : THIS IS ALSO  
VANITY.—vi. 9.

Pure sense receiving everything according to the natural impression, makes a better state and government of the mind than these same imaginations and apprehensions of the mind ; for the mind of man hath this nature and property even in the gravest and most settled wits, that from the sense of every particular, it doth as it were bound and spring forward, and take hold of other matters, foretelling unto itself that all shall prove like unto that which beateth upon the present sense ; if the sense be of good, it easily runs into an unlimited hope, and into a like fear, when the sense is of evil, according as is said

“ The oracles of hopes doth oft abuse.”

And that contrary,

“ A froward soothsayer is fear in doubts.”

But yet of fear there may be made some use ;  
for it prepareth patience and awaketh industry,

“No shape of ill, comes new or strange to me,  
All sorts set down, yea, and prepared be.”

But hope seemeth a thing altogether unprofitable ; for to what end serveth this conceit of good. Consider and note a little if the good fall out less than thou hopest ; good though it be, yet less because it is, it seemeth rather loss than benefit through thy excess of hope ; if the good prove equal and proportionable in event to thy hope, yet the flower thereof by thy hope is gathered ; so as when it comes the grace of it is gone, and it seems used, and therefore sooner draweth on satiety ; admit thy success prove better than thy hope, it is true a gain seems to be made : but had it not been better to have gained the principal by hoping for nothing, than the increase by hoping for less ; and this is the operation of hope in good fortunes, but in misfortunes it weakeneth all force and vigour of the mind ; for neither is there always matter of hope, and if there be, yet if it fail but in part,

it doth wholly overthrow the constancy and resolution of the mind ; and besides, though it doth carry us through, yet it is a greater dignity of mind to bear evils by fortitude and judgment, than by a kind of absenting and alienation of the mind from things present to things future, for that it is to hope. And therefore it was much lightness in the poets to fain hope to be as a counter-poison of human diseases, as to mitigate and assuage the fury and anger of them, whereas, indeed, it doth kindle and enrage them, and causeth both doubling of them and relapses. Notwithstanding we see that the greatest number of men give themselves over to their imaginations of hope and apprehensions of the mind in such sort, that ungrateful towards things past, and in a manner unmindful of things present, as if they were ever children and beginners, they are still in longing for things to come. “I saw all men walking under the sun, resort and gather to the second person, which was afterwards to succeed : this is an evil disease, and a great idleness of the mind.”

But perhaps you will ask the question, whether it be not better, when things stand in doubtful terms, to presume the best, and rather hope well than distrust; especially seeing that hope doth cause a greater tranquillity of mind?

Surely I do judge a state of mind which in all doubtful expectations is settled and floateth not; and doth this out of a good government and composition of the affections, to be one of the principal supporters of man's life: but that assurance and repose of the mind, which only rides at anchor upon hope, I do reject as wavering and weak; not that it is not convenient to foresee and presuppose out of a sound and sober conjecture, as well the good as the evil, that thereby we may fit our actions to the probabilities and likelihoods of their event, so that this be a work of the understanding and judgment, with a due bent and inclination of the affection: but which of you hath so kept his hopes within limits, as when it is so, that you have out of a watchful and strong discourse of the mind set down the better success to be in apparency the more

likely ; you have not dwelt upon the very muse and forethought of the good to come, and giving scope and favour unto your mind, to fall into such cogitations as into a pleasant dream ; and this it is which makes the mind light, frothy, unequal, and wandering ; wherefore all our hope is to be bestowed upon the heavenly life to come : but here on earth the purer our sense is from the infection and tincture of imagination, the better and wiser soul.

“The sum of life to little doth amount,  
And therefore doth forbid a longer count.”

A GOOD NAME IS BETTER  
THAN PRECIOUS OINT-  
MENT ; AND THE DAY  
OF DEATH THAN THE  
DAY OF ONE'S BIRTH.—  
vii. 1.

Fame is like a river, that beareth up things light and swollen, and drowns things weighty and solid ; but if persons of quality and judgment concur, then it is, (as the Scripture saith), “A good name is like precious ointment ;” it filleth all round about, and will not easily away ; for the odours of ointments are more durable than those of flowers.

BETTER IS THE END OF A  
THING THAN THE BE-  
GINNING THEREOF.—vii.  
8.

Here is taxed the vanity of formal speakers, that study more about prefaces and inducements, than upon the conclusions and issues of speech.

SAY NOT THOU, WHAT IS  
THE CAUSE THAT THE  
FORMER DAYS WERE  
BETTER THAN THESE?  
FOR THOU DOST NOT  
INQUIRE WISELY CON-  
CERNING THIS.—vii. 10.

Truth is by universal consent the daughter of time. It is a mark, therefore, of utter weakness and narrowness of mind to attribute infinite effects to authors, but to withhold its due from time, the author of authors and of all authority. Nor had he hope only in the common right of time, but also in the superiority of our own age. For the opinion of antiquity which men hold, is a hasty one, and not even agreeing with the name. For the old age or more advanced period of the world is properly to be called antiquity. And, in truth, as we expect a greater acquaintance with affairs and more mature judgment, in an old man than in a youth, by reason of his experience, and his having seen and heard and thought more; it is rea-

sonable that in like manner we should hope from our own age (if it knew its own strength, and would essay and apply it) more than from former times, being a more advanced age of the world, and enriched to fulness with numberless experiments and observations.

¶ The opinion which men cherish of antiquity is altogether idle, and scarcely accords with the term. For the old age and increasing years of the world should in reality be considered as antiquity, and this is rather the character of our own times than of the less advanced age of the world in those of the ancients. For the latter, with respect to ourselves, are ancient and elder, with respect to the world, modern and younger. And as we expect a greater knowledge of human affairs and more mature judgment from an old man, than from a youth, on account of his experience, and the variety and number of things he has seen, heard and meditated upon; so we have reason to expect much greater things of our own age (if it knew but its strength and would essay

and exert it), than from antiquity, since the world has grown older, and its stock has been increased and accumulated with an infinite number of experiments and observations. We must also take into our consideration that many objects in nature fit to throw light upon philosophy have been exposed to our view and discovered by means of long voyages and travels, in which our times have abounded. It would indeed be dishonourable to mankind, if the regions of the material globe, the earth, the sea, and stars should be so prodigiously developed and illustrated in our age, and yet the boundaries of the intellectual globe should be confined to the narrow discoveries of the ancients.

ALSO TAKE NO HEED  
UNTO ALL WORDS THAT  
ARE SPOKEN ; LEST  
THOU HEAR THY SERV-  
ANT CURSE THEE. —vii.  
21.

Here is concluded the provident stay of inquiry of that which we would be loath to find : as it was judged great wisdom in Pompeius Magnus that he burned Sertorius' papers unperused.

THERE WAS A LITTLE CITY,  
AND FEW MEN WITHIN  
IT; AND THERE CAME A  
GREAT KING AGAINST  
IT, AND BESIEGED IT,  
AND BUILT GREAT BUL-  
WORKS AGAINST IT:

NOW THERE WAS FOUND  
IN IT A POOR WISE  
MAN, AND HE BY HIS  
WISDOM DELIVERED  
THE CITY: YET NO  
MAN REMEMBERED THAT  
SAME POOR MAN.—ix.  
14, 15.

IF THE SPIRIT OF THE  
RULER RISE UP AGAINST  
THEE, LEAVE NOT THY  
PLACE; FOR YIELDING  
PACIFIETH GREAT OF-  
FENCES.—x. 4.

HE THAT OBSERVETH THE  
WIND SHALL NOT SOW;  
AND HE THAT REGARD-  
ETH THE CLOUDS SHALL  
NOT REAP.—xi. 4.

THEN SHALL THE DUST  
RETURN TO THE EARTH  
AS IT WAS: AND THE  
SPIRIT SHALL RETURN  
UNTO GOD WHO GAVE  
IT.—xii. 7.

Here the corruption of States is set forth, that esteem not virtue or merit longer than they have use of it.

Here caution is given, that upon displeasure, retiring is of all courses the unfittest: for a man leaveth things at worst, and depriveth himself of means to make them better.

There is no greater impediment of action than an over-curious observance of decency, which is time and season. For as Solomon says, "He that observeth the wind," etc. A man must make his opportunity, as oft as find it.

Death exempts not a man from being, but only presents an alteration; yet there are some men, I think, that stand other-

wise persuaded. Death finds not a worse friend than an alderman, to whose door I never knew him welcome; but he is an importunate guest, and will not be said nay.

And though they themselves shall affirm, that they are not within, yet the answer will not be taken; and that which heightens their fear is, that they know they are in danger to forfeit their flesh, but are not wise of the payment day: which sickly uncertainty is the occasion that, for the most part they step out of this world unfurnished for their general account, and being all unprovided, desire yet to hold their gravity, preparing their souls to answer in scarlet.

Fall of the Promises of God of the New Testament, as a Bottle  
with Sweet Wine.

BACON.

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## ISAIAH.

THE VISION OF ISAIAH  
THE SON OF AMOZ,  
WHICH HE SAW CON-  
CERNING JUDAH AND  
JERUSALEM IN THE  
DAYS OF UZZIAH, JO-  
THAM, AHAZ, AND  
HEZEKIAH, KINGS OF  
JUDAH.—i. 1.

ISAIAH, the prophet, seemeth  
to have been an hundred years  
old; for he is found to have  
exercised the function of a  
prophet seventy years together,

the years both of his beginning to prophecy, and  
of his death being uncertain: a man of admira-  
ble eloquence, an evangelical prophet, full of the  
promises of God of the New Testament, as a  
bottle with sweet wine.

ABOVE IT STOOD THE SER-  
APHIMS: EACH ONE  
HAD SIX WINGS; WITH  
TWAIN HE COVERED  
HIS FACE, AND WITH  
TWAIN HE COVERED HIS  
FEET, AND WITH TWAIN  
HE DID FLY.—vi. 2.

We find, as far as credit is to  
be given to the celestial hier-  
archy of that supposed Diony-  
sius the senator of Athens, the  
first place or degree is given to the angels of

love, which are termed Seraphim; the second to the angels of light, which are termed Cherubim; and the third, and so following places, to thrones, principalities, and the rest, which are all angels of power and ministry; so as the angels of knowledge and illumination are placed before the angels of office and domination.

AND ONE CRIED UNTO  
ANOTHER, AND SAID,  
HOLY, HOLY, HOLY, IS  
THE LORD OF HOSTS:  
THE WHOLE EARTH IS  
FULL OF HIS GLORY.—  
VI. 3.

Knowledges are as pyramids, whereof history is the basis. So of Natural Philosophy, the basis is natural history; the stage next the basis is physic; the stage next the vertical point is metaphysic. As for the vertical point, "*Opus quod operatur Deus à principio usque ad finem,*" the summary law of nature, we know not whether man's inquiry can attain unto it. But these three be the true stages of knowledge, and are to them that are depraved no better than the giants' hills:

"Ter sunt conati imponere Pelio Ossam

Scilicet, atque Ossæ frondosum involvere Olympum."\*

\* Thrice they strove to pile Ossa upon Pelion, and upon Ossa to roll leafy Olympus.

But to those which refer all things to the glory of God, they are as the three acclamations, "Sancte, sancte, sancte;" holy in the description or dilatation of his works; holy in the connection or concatenation of them; and holy in the union of them in a perpetual and uniform law.

BEHOLD, A VIRGIN SHALL  
CONCEIVE, AND BEAR  
A SON, AND SHALL CALL  
HIS NAME IMMANUEL.  
—vii. 14.

her maker.

The Christian believes a virgin to be a mother of a son; and that very son of her's to be

IN MEASURE WHEN IT  
SHOOTETH FORTH, THOU  
WILT DEBATE WITH IT:  
HE STAYETH HIS ROUGH  
WIND IN THE DAY OF  
THE EAST WIND.—xxvii.  
8.

three, but found no place for the east wind.

Paracelsus his scholars, when they sought for a place for their three principles in Juno's temple also, which is the air, placed

They Mercury ascribe to the south winds,  
To the rich western blasts the sulphur mines,  
And rugged Boreas' blasts the sad salt finds. —

But with us in England the east wind is thought to be mischievous, so that it goes for a proverb, "that when the wind is in the east, it is neither good for man nor beast."

THEN HEZEKIAH TURNED  
HIS FACE TOWARD THE  
WALL, AND PRAYED  
UNTO THE LORD,  
AND SAID, REMEMBER  
NOW, O LORD, I BE-  
SEECH THEE, HOW I  
HAVE WALKED BEFORE  
THEE IN TRUTH AND  
WITH A PERFECT HEART,  
AND HAVE DONE THAT  
WHICH IS GOOD IN THY  
SIGHT. AND HEZEKIAH  
WEPT SORE.—XXXVIII.  
2, 3.

Remember, O Lord, how thy  
servant hath walked before  
thee: remember what I have  
first sought, and what hath  
been principal in my intentions.  
I have loved thy assemblies: I  
have mourned for the divisions  
of thy church: I have delighted

in the brightness of thy sanctuary. This vine,  
which thy right hand hath planted in this na-  
tion, I have ever prayed unto thee, that it might  
have the first and the latter rain; and that it  
might stretch her branches to the seas and to  
the floods. The state and bread of the poor and  
oppressed have been precious in mine eyes: I  
have hated all cruelty and hardness of heart: I  
have, though in a despised weed, procured the  
good of all men. If any have been my enemies,  
I thought not of them; neither hath the sun  
almost set upon my displeasure; but I have  
been as a dove, free from superfluity of mali-  
ciousness. Thy creatures have been my books,  
but thy Scriptures much more. I have sought

thee in the courts, fields and gardens, but I have found thee in thy temples.

TO WHOM THEN WILL  
YE LIKEN GOD? OR  
WHAT LIKENESS WILL  
YE COMPARE UNTO HIM?  
—xl. 18.

dow and trope.

IT IS HE THAT SITTETH  
UPON THE CIRCLE OF  
THE EARTH, AND THE  
INHABITANTS THEREOF  
ARE AS GRASSHOPPERS.  
—xl. 22.

will not seem much other than an ant-hill, where as some ants carry corn, and some carry their young, and some go empty, and all to-and-fro a little heap of dust.

God is only self-like, having nothing in common with any creature, otherwise as in sha-

If a man meditate much upon the universal frame of nature, the earth with men upon it (the divineness of souls except),

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## J E R E M I A H .

THUS SAITH THE LORD,  
STAND YE IN THE WAYS,  
AND SEE AND ASK FOR  
THE OLD PATHS, WHERE  
IS THE GOOD WAY, AND  
WALK THEREIN, AND YE  
SHALL FIND REST FOR  
YOUR SOULS. BUT THEY  
SAID, WE WILL NOT  
WALK THEREIN.—vi. 16.

It were good, that men in their innovations, would follow the example of time itself, which indeed innovateth greatly, but quietly, and by degrees scarce

to be perceived; for otherwise, whatsoever is new is unlooked for; and ever it mends some, and pairs other; and he that is holpen takes it for a fortune, and thanks the time; and he that is hurt for—a wrong, and imputeth it to the author. It is good also not to try experiments in states, except the necessity be urgent, or the utility evident; and well to beware that it be the reformation that draweth on the change, and not the desire of change that pretendeth the reformation; and lastly, that the novelty, though it be not rejected, yet be held for a suspect; and, as the Scripture saith, “That we make a stand upon the ancient way, and then look about us, and discover what is the straight and right way, and so to walk in it.”

¶ One of the diseases of learning, is the extreme affecting of two extremities; the one antiquity, the other novelty: wherein it seemeth the children of time do take after the nature and malice of the father. For as he devoureth his children, so one of them seeketh to devour and suppress the other; while antiquity envieth

there should be new additions, and novelty cannot be content to add, but it must deface: surely, the advice of the prophet is the true direction in this matter, "*State super vias antiquas, et videte quænam sit via recta et bona, et ambulate in ea.*" Antiquity deserveth that reverence, that men should make a stand thereupon, and discover what is the best way; but, when the discovery is well taken, then to make progression. And to speak truly, "*Antiquitas sæculi juvenus mundi.*" These times are the ancient times, when the world is ancient, and not those which we account ancient "*ordine retrogrado,*" by a computation backwards from ourselves.

CAN THE ETHIOPIAN  
CHANGE HIS SKIN, OR  
THE LEOPARD HIS SPOTS?  
THEN MAY YE ALSO DO  
GOOD, THAT ARE ACCUS-  
TOMED TO DO EVIL.—  
xlii. 23.

Nature is often hidden, sometimes overcome, seldom extinguished. Force maketh nature more violent in the return; doctrine and discourse make nature less importune; but custom, only, doth alter and subdue nature. He that seeketh victory over his nature, let him not set himself too great nor too

small tasks ; for the first will make him dejected by often failing, and the second will make him a small proceeder, though by often prevailing : and at the first, let him practise with helps, as swimmers do with bladders or rushes ; but, after a time let him practise with disadvantages, as dancers do with thick shoes ; for it breeds great perfection, if the practise be harder than the use. Where nature is mighty, and therefore the victory hard, the degrees had need be, first to stay and arrest nature in time ; like to him that would say over the four and twenty letters when he was angry ; then to go less in quantity ; as if one should, in forbearing wine, come from drinking healths to a draught at a meal ; and lastly, to discontinue altogether : but if a man have the fortitude and resolution to enfranchise himself at once, that is the best :

“Optimus ille animi vindex lædentia pectus  
Vincula qui rupit, dedoluitque semel.”\*

Neither is the ancient rule amiss, to bend nature

\* He is the best liberator of his soul, who has burst the fetters that galled him, and so ended his sorrow at once.

as a wand to a contrary extreme, whereby to set it right; understanding it where the contrary extreme is no vice. Let not a man force a habit upon himself with a perpetual continuance, but with some intermission: for both the pause reinforce the new onset; and, if a man that is not perfect be ever in practice he shall as well practise his errors as his abilities, and induce one habit of both; and there is no means to help this but by seasonable intermission; but let not a man trust his victory over his nature too far; for nature will lie buried a great time, and yet revive upon the occasion, or temptation; like as it was with Æsop's damsel, turned from a cat to a woman, who sat very demurely at the board's end till a mouse ran before her; therefore, let a man either avoid the occasion altogether, or put himself often to it, that he may be little moved with it. A man's nature is best perceived in privateness, for there is no affectation; in passion, for that putteth a man out of his precepts; and in a new case or experiment, for there custom leaveth him. They are happy

men whose natures sort with their vocations; otherwise they may say, "multum incola fuit anima mea," when they converse in those things they do not affect. In studies, whatsoever a man commandeth upon himself, let him set hours for it; but whatsoever is agreeable to his nature, let him take no care for any set times; for his thoughts will fly to it of themselves, so as the spaces of other business or studies will suffice. A man's nature runs either to herbs or weeds; therefore let him seasonably water the one, and destroy the other.

FOR I HEARD THE DEFAMING OF MANY, FEAR ON EVERY SIDE. REPORT, SAY THEY, AND WE WILL REPORT IT. ALL MY FAMILIARS WATCHED FOR MY HALTING, SAYING, PERADVENTURE HE WILL BE ENTICED, AND WE SHALL PREVAIL AGAINST HIM, AND WE SHALL TAKE OUR REVENGE ON HIM.—XX. 10.

Revengeful persons live and die like witches: their life is mischievous, and their end is unfortunate.

## DANIEL.

AS FOR THESE FOUR CHILDREN, GOD GAVE THEM KNOWLEDGE AND SKILL IN ALL LEARNING AND WISDOM: AND DANIEL HAD UNDERSTANDING IN ALL VISIONS AND DREAMS.—i. 17.

IF any man, without any sinister humour, doth indeed make doubt that this digging further and further into the mine of natural knowledge, is a thing without example, and uncommended in the Scriptures, or fruitless; let him remember and be instructed: for behold it was not that pure light of natural knowledge, whereby man in paradise was able to give unto every living creature a name according to his propriety, which gave occasion to the fall; but it was an aspiring desire to attain to that part of moral knowledge, which defineth of good and evil, whereby to dispute God's commandments, and not to depend upon the revelation of his will, which was the original temptation. And the first holy records, which within those brief memorials of things which passed before the flood, entered few things as worthy to be registered, but only lineages and propagations, yet nevertheless honour the

remembrance of the inventor both of music and works in metal. Moses again, who was the reporter, is said to have been seen in all the Egyptian learning, which nation was early and leading in matter of knowledge. And Solomon the king, as out of a branch of his wisdom extraordinarily petitioned and granted from God, is said to have written a natural history of all that is green, from the cedar to the moss, which is but a rudiment between putrefaction and an herb, and also of all that liveth and moveth. And if the book of Job be turned over, it will be found to have much aspersion of natural philosophy.

¶ Francis Bacon could not find in any Scripture, that the inquiry and science of man in anything, under the mysteries of the Deity, is determined and restrained, but contrariwise allowed and provoked. For concerning all other knowledge the Scripture pronounceth, "That it is the glory of God to conceal, but it is the glory of man (or of the king, for the king is but the excellency of man) to invent;" and again,

“ The spirit of man is as the lamp of God, where-with he searcheth every secret ;” and again most effectually, “ That God hath made all things beautiful and decent, according to the return of their seasons ; also that he hath set the world in man’s heart, and yet man cannot find out the work which God worketh from the beginning to the end ;” showing that the heart of man is a continent of that concave or capacity, wherein the content of the world, that is, all forms of the creatures, and whatsoever is not God, may be placed or received ; and complaining, that through the variety of things, and vicissitudes of times, which are but impediments, and not impuissances, man cannot accomplish his invention. In precedent also he set before his eyes, that in those few memorials before the flood, the Scripture honoureth the name of the inventors of music, and workers in metal. Neither is it any quantity of knowledge, how great soever, that can make the mind of man to swell ; for nothing can fill, much less extend, the soul of man, but God and the contemplation of God ;

and therefore Solomon speaking of the two principal senses of inquisition, the eye and the ear, affirmeth that the eye is never satisfied with seeing, nor the ear with hearing; and if there be no fulness, then is the continent greater than the content.

AND THIS IS THE WRITING THAT WAS WRITTEN, MENE, MENE, TEKEL, UPHARSIN. THIS IS THE INTERPRETATION OF THE THING: MENE; GOD HATH NUMBERED THY KINGDOM, AND FINISHED IT. TEKEL; THOU ART WEIGHED IN THE BALANCES, AND ART FOUND WANTING. PERES; THY KINGDOM IS DIVIDED, AND GIVEN TO THE MEDES AND PERSIANS.—v. 25-28.

A king must make religion the rule of government, and not to balance the scale; for he that casteth in religion only to make the scales even, his own weight is contained in those characters,—“Mene, mene, tekul, upharsin,—He is found too light, his kingdom shall be

taken from him.”

BUT THOU, O DANIEL, SHUT UP THE WORDS, AND SEAL THE BOOK, EVEN TO THE TIME OF THE END: MANY SHALL RUN TO AND FRO, AND KNOWLEDGE SHALL BE INCREASED.—xii. 4.

Plainly hinting and suggesting that Fate (which is Providence) would cause the complete circuit of the globe (now accomplished, or at least going forward

by means of so many distant voyages),

and the increase of learning, to happen at the same epoch.

¶ When it pleased God to call the Church of Rome to account for their degenerate manners and ceremonies, and sundry doctrines obnoxious, and framed to uphold the same abuses : at one and the same time it was ordained by the Divine Providence, that there should attend withal a renovation, and new spring of all other knowledges.

¶ Printing, a gross invention ; artillery, a thing that lay not far out of the way ; the needle, a thing partly known before : what a change have these three made in the world in these times ; the one in state of learning, the other in the state of war, the third in the state of treasure, commodities, and navigation ? And those, I say, were but stumbled upon and lighted upon by chance.

¶ Martin Luther, conducted no doubt by a higher Providence, but in discourse of reason, finding what a province he had undertaken against the Bishop of Rome and the degene-

rate traditions of the church, and finding his own solitude being noways aided by the opinions of his own time, was enforced to awake all antiquity, and to call former times to his succour, to make a party against the present time. So that the ancient authors, both in divinity and in humanity, which had long time slept in libraries, began generally to be read and revolved. This by consequence did draw on a necessity of a more exquisite travail in the languages original, wherein those authors did write, for the better understanding of those authors, and the better advantage of pressing and applying their words. And thereof grew again a delight in their manner of style and phrase, and an admiration of that kind of writing; which was much furthered and precipitated by the enmity and opposition that the propounders of those primitive, but seeming new opinions, had against the schoolmen; who were generally of the contrary part, and whose writings were altogether in a differing style and form; taking liberty to coin and frame new terms of art to express their own

sense, and to avoid circuit of speech, without regard to the pureness, pleasantness, and, as I may call it, lawfulness of the phrase or word. And again, because the great labour that then was with the people (of whom the Pharisees were wont to say, "*Execrabilis ista turba, quæ non novit legem*") [John vii. 49, This people who knoweth not the law are cursed], for the winning and persuading of them, there grew of necessity in chief price and request eloquence and variety of discourse, as the fittest and forciblest access into the capacity of the vulgar sort: so that these four causes concurring, the admiration of ancient authors, the hate of the schoolmen, the exact study of languages, and the efficacy of preaching, did bring in an affectionate study of eloquence and "*copia*" of speech, which then began to flourish.

## H O S E A .

THEY HAVE SET UP KINGS,  
BUT NOT BY ME: THEY  
HAVE MADE PRINCES,  
AND I KNEW IT NOT.—  
VIII. 4.

THE prophet Hosea, in the person of God, saith of the Jews; “They have reigned, but not by me; they have set a seigniory over themselves, but I knew nothing of it.” Which place proveth plainly, that there are governments which God doth not avow. For though they be ordained by his secret providence, yet, they are not acknowledged by his revealed will. Neither can this be meant of evil governors or tyrants: for they are often avowed and established, as lawful potentates; but of some perverseness and defection in the very nation itself; which appeareth most manifestly in that the prophet speaketh of the seigniory “in abstracto,” and not of the person of the Lord. And although some heretics of those we speak of have abused this text, yet the sun is not soiled in passage. And, again, if any man infer upon the words of the prophet following, which declare this rejec-

tion, and, to use the words of the text, rescission of their estate to have been for their idolatry, that by this reason the governments of all idolatrous nations should be also dissolved, which is manifestly untrue, in my judgment it followeth not. For the idolatry of the Jews then, and the idolatry of the heathen then and now, are sins of a far differing nature, in regard of the special covenant, and the clear manifestations wherein God did contract and exhibit himself to that nation. This nullity of policy, and right of estate in some nations, is yet more significantly expressed by Moses in his Canticle; in the person of God to the Jews: "Ye have incensed me with gods that are no gods, and I will incense you with a people that are no people:" such as were, no doubt, the people of Canaan, after seisin was given of the land of promise to the Israelites. For from that time their right to the land was dissolved, though they remained in many places unconquered. By this we may see that there are nations in name, that are no nations in right, but multi-

tudes only, and swarms of people. For like as there are particular persons outlawed and proscribed by civil laws of several countries; so there are nations that are outlawed and proscribed by the laws of nature and nations, or by the immediatement of God.

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## JOEL.

AND IT SHALL COME TO  
PASS AFTERWARD, THAT  
I WILL POUR OUT MY  
SPIRIT UPON ALL FLESH;  
AND YOUR SONS AND  
YOUR DAUGHTERS SHALL  
PROPHESY, YOUR OLD  
MEN SHALL DREAM  
DREAMS, YOUR YOUNG  
MEN SHALL SEE VISIONS.  
—ii. 28.

Upon this text a certain rabbin inferreth, that young men are admitted nearer to God than old, because vision is a clearer revelation than a dream. And, certainly, the more a man drinketh of the world, the more it intoxicateth: and age doth profit rather in the powers of understanding, than in the virtues of the will and affections.

## A M O S.

YE WHO TURN JUDGMENT  
TO WORMWOOD, AND  
LEAVE OFF RIGHTEOUS-  
NESS IN THE EARTH.—  
V. 7.

THERE be, saith the Scripture, that “turn judgment into wormwood;” and surely there be also, that turn it into vinegar; for injustice maketh it bitter, and delays make it sour.

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## M I C A H.

THE LORD’S Voice Crieth  
Unto The City, AND  
The Man OF Wisdom  
Shall See Thy Name:  
Hear Ye The Rod, AND  
Who Hath Appointed  
It.—vi. 9.

AND now we beseech you, my lord, be sensible both of the stroke and hand that striketh; learn of David to leave Shimei, and call upon God; he hath some great work to do, and he prepareth you for it; he would neither have you faint, nor yet bear this cross with a stoical resolution; there is a Christian mediocrity worthy of your greatness. I must be plain, perhaps rash; had some notes which you had taken at sermons been written in your heart to practise, this work had been done long

ago, without the envy of your enemies; but when we will not mind ourselves, God, if we belong to him, takes us in hand; and, because he seeth that we have unbridled stomachs, therefore he sends outward crosses, which, while they cause us to mourn, do comfort us, being assured testimonies of his love that sends them. To humble ourselves, therefore, before God, is the part of a Christian; but for the world and our enemies the counsel of the poet is apt,

“Tu ne cede malis, sed contra audentior ito.”\*

The last part of this counsel you forget, yet none need be ashamed to make use of it, that so being armed against casualties, you may stand firm against the assaults on the right hand, and the left.

\* Succumb not to evils, but rather oppose them with more courage.

## M A T T H E W.

BUT I SAY UNTO YOU,  
LOVE YOUR ENEMIES,  
BLESS THEM THAT CURSE  
YOU, DO GOOD TO THEM  
THAT HATE YOU, AND  
PRAY FOR THEM WHICH  
DESPITEFULLY USE YOU,  
AND PERSECUTE YOU.—  
v. 44.

COSMUS, Duke of Florence, had a desperate saying against perfidious or neglecting friends, as if those wrongs were unpardonable. “You shall read,” saith he, “that we are commanded to forgive our enemies, but you never read that we are commanded to forgive our friends.” But yet the spirit of Job was in a better tune: “Shall we,” saith he, “take good at God’s hands, and not be content to take evil also?” and so of friends in a proportion. This is certain, that a man that studieth revenge, keeps his own wounds green, which otherwise would heal and do well. Public revenges are for the most part fortunate; as that for the death of Cæsar; for the death of Pertinax; for the death of Henry the Third of

France; and many more. But in private revenges it is not so; nay, rather vindictive persons live the life of witches; who, as they are mischievous, so end they unfortunate.

THAT YE MAY BE THE  
CHILDREN OF YOUR  
FATHER WHICH IS IN  
HEAVEN: FOR HE  
MAKETH HIS SUN TO  
RISE ON THE EVIL AND  
ON THE GOOD, AND  
SENDETH RAIN ON THE  
JUST AND ON THE UN-  
JUST.—V. 45.

The example of God teacheth the lesson\* truly; "He sendeth his rain, and maketh the sun to shine upon the just and the unjust;" but he doth not rain wealth, nor shine honor and virtues upon men equally; common benefits are to be communicated with all, but peculiar benefits with choice. And beware how in making the portraiture thou breakest the pattern: for divinity maketh the love of ourselves the pattern; the love of our neighbours but the portraiture: "Sell all thou hast and give it to the poor, and follow me;" but sell not all thou hast except thou come and follow me; that is, except thou have a vocation wherein thou mayest do as much good with little means as with great; for

\* *I. e.* Of goodness.

otherwise, in feeding the streams, thou driest the fountain.

¶ If a man's mind be truly inflamed with charity, it doth work him suddenly into greater perfection than all the doctrine of morality can do, which is but a sophist in comparison of the other. Nay further, as Xenophon observed truly, that all other affections, though they raise the mind, yet they do it by distorting and uncomeliness of ecstasies or excesses; but only love doth exalt the mind, and nevertheless at the same instant doth settle and compose it: so in all other excellencies, though they advance nature, yet they are subject to excess; only charity admitteth no excess. For so we see, aspiring to be like God in power, the angels transgressed and fell; "*Ascendam, et ero similis Altissimo:*" by aspiring to be like God in knowledge, man transgressed and fell; "*Eritis sicut Dii, scientes bonum et malum:*" but by aspiring to a similitude of God in goodness or love, neither man nor angel ever transgressed, or shall transgress. For unto that imitation we are

called : “Diligite inimicos vestros, benefacite eis qui oderunt vos, et orate pro persequentibus et calumniantibus vos, ut sitis filii Patris vestri qui in cœlis est, qui solem suum oriri facit super bonos et malos, et pluit super justos et injustos.”

BE YE THEREFORE PERFECT, EVEN AS YOUR FATHER WHICH IS IN HEAVEN IS PERFECT.--  
V. 48.

In the divine nature, both religion and philosophy hath acknowledged goodness in perfection, science or providence comprehending all things, and absolute sovereignty or kingdom. In aspiring to the throne of power, the angels transgressed and fell; in presuming to come within the oracle of knowledge, man transgressed and fell; but in pursuit towards the similitude of God's goodness or love (which is one thing, for love is nothing else but goodness put in motion or applied), neither man nor spirit ever hath transgressed, or shall transgress.

TAKE THEREFORE NO THOUGHT FOR THE MORROW : FOR THE MORROW SHALL TAKE THOUGHT FOR THE THINGS OF ITSELF.

There ought to be a measure in worldly cares, otherwise they are both unprofitable, as those

SUFFICIENT UNTO THE  
DAY IS THE EVIL  
THEREOF.—vi. 84.

which oppress the mind and astonish the judgment, and profane, as those which savour of a mind which promiseth to itself a certain perpetuity in the things of this world; for we ought to be day's men and not to-morrow's men, considering the shortness of our time; and as he saith, "Laying hold on the present day;" for future things shall in their turn become presents, therefore the care of the present sufficeth: and yet moderate cares (whether they concern our particular, or the commonwealth, or our friends) are not blamed. But herein is a twofold excess; the one when the chain or thread of our cares, extended and spun out to an over great length, and unto times too far off, as if we could bind the Divine Providence by our provisions, which even with the heathen, was always found to be a thing insolent and unlucky; for those which did attribute much to fortune, and were ready at hand to apprehend with alacrity the present occasions, have for the most part in their actions been happy; but they who in a

compass, wisdom, have entered into a confidence that they had belayed all events, have for the most part encountered misfortune. The second excess is, when we dwell longer in our cares than is requisite for due deliberating or firm resolving; for who is there amongst us that careth no more than sufficeth either to resolve us of a course or to conclude upon an impossibility, and doth not still chew over the same things, and tread a maze in the same thoughts, and vanisheth in them without issue or conclusion: which kind of cares are most contrary to all divine and human respects.

BUT GO YE AND LEARN  
WHAT THAT MEANETH,  
I WILL HAVE MERCY,  
AND NOT SACRIFICE:  
FOR I AM NOT COME TO  
CALL THE RIGHTEOUS,  
BUT SINNERS TO RE-  
PENTANCE.—IX. 13.

All the boasting of the hypocrite is of the works of the first table of the law, which is of adoration and duty towards God; whereof the reason is double, both because such works have a greater pomp and demonstration of holiness, and also because they do less cross their affections and desires; therefore the way to convict hypocrites,

is to send them from the works of sacrifice to the works of mercy, whence cometh that saying :

“ This is pure and immaculate religion with God the Father, to visit orphans and widows in their tribulations ;” and that saying, “ He that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen.”

Now there is another kind of deeper and more extravagant hypocrisy ; for some, deceiving themselves, and thinking themselves worthy of a more near access and conversation with God, do neglect the duties of charity towards their neighbour, as inferior matters, which did not indeed cause originally the beginning of a monastical life (for the beginnings were good), but brought in that excess and abuse which are followed after ; for it is truly said, “ That the office of praying is a great office in the church :” and it is for the good of the church that there be consorts of men freed from the cares of this world, who may with daily and devout supplications and observances solicit the Divine Majesty for the causes of the church. But unto

this ordinance, that other hypocrisy is a nigh neighbour ; neither is the general institution to be blamed, but those spirits which exalt themselves too high to be refrained ; for even Enoch, which was said to walk with God, did prophesy, as is delivered unto us by Jude, and did endow the church with the fruit of his prophesy which he left : and John Baptist, unto whom they did refer as to the author of a monastical life, travelled and exercised much in the ministry both of prophesy and baptising ; for as to these others, who are so officious towards God, to them belongeth that question, “ If thou do justly what is that to God, or what profit doth he take by thy hands ? ” Wherefore the works of mercy are they which are the works of distinction, whereby to find out hypocrites. But with heretics it is contrary ; for as hypocrites, with their dissembling holiness towards God, do palliate and cover their injuries towards men ; so heretics, by their morality and honest carriage towards men, insinuate and make a way with their blasphemies against God.

HEAL THE SICK, CLEANSE  
THE LEPERS, RAISE THE  
DEAD, CAST OUT DEVILS:  
FREELY YE HAVE RE-  
CEIVED, FREELY GIVE.  
—X. 8.

Your too much love of the world is too much seen, when, having the living of a thousand, you relieve few or none : the hand that has taken so much, can it give so little ? Herein you show no bowels of compassion, as if you thought all too little for yourself ; or that God hath given you all that you have, if you think wealth to be his gift, I mean that you get well, for I know sure the rest is not, only to that end you should still gather more, and never be satisfied ; but try how much you would gather, to account for all at the great and general audit day.

AND FEAR NOT THEM  
WHICH KILL THE BODY,  
BUT ARE NOT ABLE TO  
KILL THE SOUL : BUT  
RATHER FEAR HIM  
WHICH IS ABLE TO DE-  
STROY BOTH SOUL AND  
BODY IN HELL.—X. 28.

The Christian believes God will never damn him, and yet fears God for being able to cast him into hell. He knoweth he shall not be saved by nor for his good works, yet he doeth all the good works he can.

BUT WHILE MEN SLEPT,  
HIS ENEMY CAME AND  
SOWN TARES AMONG  
THE WHEAT, AND WENT  
HIS WAY.—MIII. 25.

The church of God hath been in all ages subject to contentions and schisms : the tares

were not sown but where the wheat was sown before. Our Saviour Christ delivered it for an ill note to have outward peace; saying, "when a strong man is in possession of the house," meaning the devil, "all things are in peace." It is the condition of the Church to be ever under trials; and there are but two trials; the one of persecution, the other of scandal and contention; and when the one ceaseth, the other succeedeth: nay, there is scarce any one epistle of St. Paul's unto the churches, but containeth some reprehension of unnecessary and schismatical controversies. So, likewise, in the reign of Constantine the Great, after the time that the church had obtained peace from persecution, straight entered sundry questions and controversies, about no less matters than the essential parts of the faith, and the high mysteries of the Trinity. But reason teacheth us, that in ignorance and implied belief it is easy to agree, as colours agree in the dark: or if any country decline into atheism, then controversies wax dainty, because men do think religion scarce

worth the falling out for ; so as it is weak divinity to account controversies an ill sign in the church.

JESUS SAID UNTO THEM,  
A PROPHET IS NOT WITH-  
OUT HONOUR, SAVE IN  
HIS OWN COUNTRY, AND  
IN HIS OWN HOUSE.—  
xiii. 57.

My name and memory I leave to foreign nations, and to my own countrymen, after some time be passed over.

THIS PEOPLE DRAWETH  
NIGH UNTO ME WITH  
THEIR MOUTH, AND HON-  
OURETH ME WITH THEIR  
LIPS ; BUT THEIR HEART  
IS FAR FROM ME.  
BUT IN VAIN THEY DO  
WORSHIP ME, TEACHING  
FOR DOCTRINES THE  
COMMANDMENTS OF MEN.  
—XV. 8, 9.

The matter informed by divinity is of two kinds ; matter of belief and truth of opinion, and matter of service and adoration ; which is also judged and directed by the former ; the

one being as the internal soul of religion, and the other as the external body thereof. And therefore the heathen religion was not only a worship of idols, but the whole religion was an idol in itself ; for it had no soul, that is, no certainty of belief or confession ; as a man may well think, considering the chief doctors of their church were the poets : and the reason was, because the heathen gods were no jealous gods,

but were glad to be admitted into part, as they had reason. Neither did they respect the pureness of heart, so they might have external honour and rites.

HE ANSWERED AND SAID  
UNTO THEM, WHEN IT  
IS EVENING, YE SAY, IT  
WILL BE FAIR WEATHER:  
FOR THE SKY IS RED.  
AND IN THE MORNING, IT  
WILL BE FOUL WEATHER  
TO-DAY: FOR THE SKY IS  
RED AND LOWERING.—  
XVI. 2, 3.

Man, the servant and interpreter of nature, does and understands as much, as he shall really or mentally observe of the order of nature, himself meanwhile enclosed around by

the laws of nature.

The limit, therefore, of human power and knowledge, is in the faculties, with which man is endowed by nature for moving and perceiving, as well as in the state of present things. For beyond these bases, those instruments avail not.

These faculties, though of themselves weak and inept, are yet capable, when properly and regularly managed, of setting before the judgment and use things most remote from sense and action, and of overcoming greater difficulty of works and obscurity of knowledge, than any one hath yet learned to wish.

Truth is one, interpretation one; but sense is oblique, the mind alien, the matter urgent; yet the work itself of interpretation is devious rather than difficult.

AND I SAY ALSO UNTO THEE, THAT THOU ART PETER, AND UPON THIS ROCK I WILL BUILD MY CHURCH: AND THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT.—xvi. 18.

AND IF HE SHALL NEGLECT TO HEAR THEM, TELL IT UNTO THE CHURCH: BUT IF HE NEGLECT TO HEAR THE CHURCH, LET HIM BE UNTO THEE AS A HEATHEN AND A PUBLICAN.—xviii. 17.

The true religion is built upon the rock; the rest are tossed upon the waves of time.

Excommunication is the greatest judgment upon earth; being that which is ratified in heaven; and being a precursory or prelusory judgment of the great judgment of Christ in the end of the world. And, therefore, for this to be used irreverently, and to be made an ordinary process, to lackey up and down for fees, how can it be without derogation to God's honour, and making the power of the keys contemptible? I know very well the defence thereof, which hath no great force; that it issueth forth not for the thing itself, but for the contumacy. I do not deny, but this judgment is, as I said before, of the

nature of God's judgments; of the which it is a model. For as the judgment of God taketh hold of the least sin of the impenitent, and taketh no hold of the greatest sin of the convert or penitent; so excommunication may in case issue upon the smallest offence, and in case not issue upon the greatest.

AND SAID UNTO THEM, IT  
IS WRITTEN, MY HOUSE  
SHALL BE CALLED THE  
HOUSE OF PRAYER.—  
XXI. 13.

For the liturgy, great respect and heed would be taken, lest, by inveighing against the dumb ministry, due reverence be not withdrawn from the liturgy. For, though the gift of preaching be far above that of reading; yet the action of the liturgy is as high and holy as that of the sermon. It is said, "Domus mea domus orationis vocabitur:" "the house of prayer," not the house of preaching: and whereas the apostle saith, "How shall men call upon him, on whom they have not believed? And how shall they believe unless they hear? And how shall they hear, without a preacher?" it appeareth that as preaching is the more original, so prayer is the more final; as the difference is between the seed

and the fruit : for the keeping of God's law, is the fruit of the teaching of the law ; and prayer, or invocation, or divine service, or liturgy, for these be but varieties of terms, is the immediate hallowing of the name of God, and the principal work of the first table, and of the great commandment of the love of God. It is true that the preaching of the holy word of God is the sowing of the seed : it is the lifting up of the brazen serpent, the ministry of faith, and the ordinary means of salvation : but yet it is good to take example, how that the best actions of the worship of God may be extolled excessively and superstitiously. As the extolling of the sacrament bred the superstition of the mass ; the extolling of the liturgy and prayers bred the superstition of the monastical orders and oraisons : and so no doubt preaching likewise may be magnified and extolled superstitiously, as if all the whole body of God's worship should be turned into an ear. So as none, as I suppose, of sound judgment, will derogate from the liturgy, if the form thereof be in all parts agreeable to the word of God, the example

of the primitive church, and that holy decency which St. Paul commendeth. And, therefore, first, that there be a set form of prayer, and that it be not left either to an extemporal form, or to an arbitrary form. Secondly, that it consist as well of lauds, hymns, and thanksgivings, as of petitions, prayers, and supplications. Thirdly, that the form thereof be quickened with some shortness and diversities of prayers and hymns, and with some interchanges of the voices of the people, as well as of the minister. Fourthly, that it admit some distinctions of times, and commemorations of God's principal benefits, as well general as particular. Fifthly, that prayers likewise be appropriated to several necessities and occasions of the church. Sixthly, that there be a form likewise of words and liturgy in the administration of the sacraments, and in the denouncing of the censures of the church, and other holy actions and solemnities; these things, I think, will not be much controverted.

JESUS ANSWERED AND  
SAID UNTO THEM, YE  
DO ERR, NOT KNOWING

This canon is the mother of  
all canons against heresy; the

THE SCRIPTURES, NOR  
THE POWER OF GOD.—  
XXII. 29.

causes of error are two; the ignorance of the will of God, and the ignorance or not sufficient consideration of his power; the will of God is more revealed by the Scriptures, and therefore the precept is, "Search the Scriptures;" the power of God is more revealed by the creatures, and therefore the precept is, "Behold and consider the creatures:" so is the fulness of the power of God to be affirmed, as we make no imputation to his will; so is the goodness of the will of God to be affirmed, as we make no derogation from his power: therefore true religion seated in the mean betwixt superstition, with superstitious heresies on the one side, and atheism with profane heresies on the other; superstition, rejecting the light of the Scriptures, and giving itself over to ungrounded traditions, and writings doubtful and not canonical, or to new revelations, or to untrue interpretations of the Scriptures, themselves do forge and dream many things of the will of God, which are strange and far distant from the true sense of the Scrip-

tures ; but atheism and theomachy rebelleth and mutinieth against the power of God, giving no faith to his word which revealeth his will, upon a discredit and unbelief of his power to whom all things are possible. Now, those heresies which spring out of this fountain seem more heinous than the other ; for even in civil governments it is held an offence in a higher degree to deny the power and authority of a prince than to touch his honour and fame. Of these heresies which derogate from the power of God, beside plain atheism, there are three degrees, and they all have one and the same mystery ; for all antichristianity worketh in a mystery, that is, under the shadow of good, and it is this, to free and deliver the will of God from all imputation and aspersion of evil. The first degree is of those who make and suppose two principles contrary and fighting one against the other, the one of good, the other of evil.

The second degree is of them to whom the majesty of God seems too much wronged, in setting up and erecting against him another ad-

verse and opposite principle, namely, such a principle as should be active and affirmative, that is to say, cause or fountain of any essence or being ; therefore rejecting all such presumption, they do nevertheless bring in against God a principal negative and privative, that is a cause of not being and subsisting, for they will have it to be an inbred proper work, and nature of the matter and creature itself, of itself to turn again and resolve into confusion and nothing, not knowing that it is an effect of one and the same omnipotency to make nothing of somewhat as to make somewhat of nothing. The third degree is, of those who abridge and restrain the former opinion only to those human actions which partake of sin, which actions they will have to depend substantively and originally, and without any sequel or subordination of causes upon the will, and make and set down and appoint larger limits of the knowledge of God than of his power, or rather of that part of God's power (for knowledge itself is a power whereby he knoweth), than of that by which he moveth

and worketh, making him foreknow some things idle, and as a looker on, which he doth not predestinate nor ordain; not unlike to that devise which Epicurus brought into Democritus' opinion, to take away destiny, and make way to fortune, to wit: the start and slip of Attemus, which always of the wiser sort was rejected as a frivolous shift: but whatsoever depends not of God, as author and principle by inferior links and degrees, that must needs be in place of God, and a new principle, and a certain usurping God; wherefore worthily is that opinion refused as an indignity and derogation to the majesty and power of God, and yet it is most truly affirmed, that God is not the author of evil, not because he is not author, but because not as of evil.

BUT HE THAT IS GREAT-  
EST AMONG YOU, SHALL  
BE YOUR SERVANT.—  
XXIII. 12.

The Christian believes himself  
to be a king, how mean soever  
he be: and how great soever  
he be, yet he thinks himself not too good to be  
a servant to the poorest saint.

THEN IF ANY MAN SHALL  
SAY UNTO YOU, LO,  
HERE IS CHRIST, OR  
THREE ; BELIEVE IT  
NOT.

FOR THERE SHALL ARISE  
FALSE CHRISTS, AND  
FALSE PROPHETS, AND  
SHALL SHOW GREAT  
SIGNS AND WONDERS ;  
INSOMUCH THAT, IF IT  
WERE POSSIBLE, THEY  
SHALL DECEIVE THE  
VERY ELECT.

BEHOLD, I HAVE TOLD  
YOU BEFORE.

WHEREFORE, IF THEY  
SHALL SAY UNTO YOU,  
BEHOLD, HE IS IN THE  
DESERT ; GO NOT FORTH ;  
BEHOLD, HE IS IN THE  
SECRET CHAMBERS ; BE-  
LIEVE HIM NOT.—XXIV.  
23-26.

It is but ignorance, if any man find it strange, that the state of religion, especially in the days of peace, should be exercised and troubled with controversies : for as it is the condition of the church militant to be ever under trials, so it cometh to pass, that when the fiery trial of persecution ceaseth, there succeedeth another trial, which, as it were, by

contrary blasts of doctrine, doth sift and winnow men's faith, and proveth whether they know God aright ; even as that other of afflictions discovereth whether they love him better than the world. Accordingly was it foretold by Christ, saying, "that in the latter times it should be said, Lo here, lo there is Christ:" which is to be understood, not as if the very person of Christ should be assumed and counterfeited, but his authority and preëminence, which is to be the truth itself, should be challenged and pretended.

Thus have we read and seen to be fulfilled that which followeth, “ Ecce in deserto, ecce in penetralibus :” while some have sought the truth in the conventicles and conciliables of heretics and sectaries ; others in the external face and representation of the church ; and both sorts have been seduced.

THOU OUGHTEST THERE-  
FORE TO HAVE PUT MY  
MONEY TO THE EX-  
CHANGERS, AND THEN  
AT MY COMING I SHOULD  
HAVE RECEIVED MINE  
OWN WITH USURY.—  
XXV. 27.

Many have made witty invectives against usury. They say that it is pity the devil should have God’s part, which is the tithe ; that the usurer is the greatest Sabbath-breaker, because his plough goeth every Sunday ; that the usurer is the drone that Virgil speaketh of : “ The drones, a lazy herd, are driven from the hive ;” that the usurer breaketh the first law that was made for mankind after the fall, which was “ in sudore vultûs tui comedes panem tuum ;” not “ in sudore vultûs alieni ;” that usurers should have orange tawny bonnets, because they do judaize ; that it is against nature for money to beget money, and

the like. I say this only, that usury is a “*cessum propter duritiem cordis* :” for since there must be borrowing and lending, and men are so hard of heart as they will not lend freely, usury must be permitted.

THEN SHALL THE KING  
SAY UNTO THEM ON HIS  
RIGHT HAND, COME, YE  
BLESSED OF MY FA-  
THER, INHERIT THE  
KINGDOM PREPARED  
FOR YOU FROM THE  
FOUNDATION OF THE  
WORLD :

FOR I WAS A HUNGERED,  
AND YE GAVE ME MEAT :  
I WAS THIRSTY, AND YE  
GAVE ME DRINK : I WAS  
A STRANGER, AND YE  
TOOK ME IN :

NAKED, AND YE CLOTHED  
ME : I WAS SICK, AND  
YE VISITED ME : I WAS  
IN PRISON, AND YE  
CAME UNTO ME.—XXV.  
34-36.

A Christian believes Christ to have no need of anything he doth, yet maketh account that he doth relieve Christ in all his acts of charity. He knoweth he can do nothing of himself, yet labours to work out his own salvation. He professeth that he can do nothing, yet as truly professeth he

can do all things : he knoweth that flesh and blood cannot inherit the kingdom of God, yet believeth he shall go to heaven both body and soul.

AND AS THEY WERE  
EATING, JESUS TOOK  
BREAD, AND BLESSED  
IT, AND BRAKE IT, AND  
GAVE IT TO THE DIS-

A Christian thinks, sometimes, that the ordinances of God do him no good, yet, he would

CIPLES, AND SAID,  
TAKE, EAT ; THIS IS  
MY BODY.  
AND HE TOOK THE CUP,  
AND GAVE THANKS,  
AND GAVE IT TO THEM,  
SAYING, DRINK YE ALL  
OF IT.—XXVI. 26, 27.

rather part with his life than  
be deprived of them.

GO YE THEREFORE AND  
TEACH ALL NATIONS,  
BAPTIZING THEM IN  
THE NAME OF THE FA-  
THER, AND OF THE SON,  
AND OF THE HOLY  
GHOST.—XXVIII. 19.

Since, therefore, these matters  
are beyond our control, we in  
the beginning of our work pour  
forth most humble and ardent

prayers to God the Father, God the Word, and  
God the Spirit, that, mindful of the cases of  
man, and of his pilgrimage through this life, in  
which we wear out some few and evil days, they  
would vouchsafe through our hands to endow  
the family of mankind with these new gifts ;  
and we moreover humbly pray that human  
knowledge may not prejudice divine truth, and  
that no incredulity and darkness in regard to  
the divine mysteries may arise in our minds  
upon the disclosing of the ways of sense, and  
this greater kindling of our natural light ; but  
rather that, from a pure understanding, cleared  
of all fancies and vanity, yet no less submitted  
to, nay, wholly prestrate before the divine ora-

cles, we may render unto faith the tribute due unto faith. And, lastly, that being freed from the poison of knowledge, infused into it by the serpent, and with which the human soul is swollen and puffed up, we may neither be too profoundly nor immoderately wise, but worship truth in charity.

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## M A R K .

AS IT IS WRITTEN IN THE  
PROPHETS, BEHOLD, I  
SEND MY MESSENGER  
BEFORE THY FACE,  
WHICH SHALL PREPARE  
THY WAY BEFORE THEE;  
THE VOICE OF ONE CRY-  
ING IN THE WILDER-  
NESS, PREPARE YE THE  
WAY OF THE LORD,  
MAKE HIS PATHS  
STRAIGHT.—i. 2, 3.

God, before his Son that bring-  
eth mercy, sent his servant,  
the trumpeter of repentance,  
to level every high hill, to  
prepare the way before him,  
making it smooth and straight:

and as it is in spiritual things, where Christ never comes before his waymaker hath laid even the heart with sorrow and repentance, since self-conceited and proud persons think themselves too good and too wise to learn of their inferiors, and therefore need not the physician.

AND THE PHARISEES SAID  
UNTO HIM, BEHOLD,  
WHY DO THEY ON THE  
SABBATH-DAY THAT  
WHICH IS NOT LAW-  
FUL?—ii. 24.

It is a compendious and easy thing to call for the observation of the Sabbath-day, or to speak against unlawful gain; but what actions and works may be done upon the Sabbath, and what not; and what courses of gain are lawful, and in what cases: to set this down, and to clear the whole matter with good distinctions and decisions, is a matter of great knowledge and labour, and asketh much meditation and conversing in the Scriptures, and other helps which God hath provided and preserved for instruction.

FOR THE PHARISEES, AND  
ALL THE JEWS, EXCEPT  
THEY WASH THEIR  
HANDS OFT, EAT NOT,  
HOLDING THE TRADI-  
TION OF THE ELDERS.

AND WHEN THEY COME  
FROM THE MARKET, EX-  
CEPT THEY WASH, THEY  
EAT NOT. AND MANY  
OTHER THINGS THERE  
BE, WHICH THEY HAVE  
RECEIVED TO HOLD, AS  
THE WASHING OF CUPS,  
AND POTS, AND BRAZEN  
VESSELS, AND TABLES.  
vii. 3, 4.

It were better to have no opinion of God at all than such an opinion as is unworthy of him; for the one is unbelief, the other is contumely; and certainly superstition is the reproach of the Deity. Plutarch saith well to that purpose: “Surely,” saith he, “I had

rather a great deal men should say there was no such man at all as Plutarch, than that they should say that there was one Plutarch, that would eat his children as soon as they were born :” as the poets speak of Saturn : and, as the contumely is greater towards God, so the danger is greater towards men. Atheism leaves a man to sense, to philosophy, to natural piety, to laws, to reputation : all which may be guides to an outward moral virtue, though religion were not ; but superstition dismounts all these, and erecteth an absolute monarchy in the minds of men : therefore atheism did never perturb states ; for it makes men wary of themselves, as looking no further, and we see the times inclined to atheism (as the time of Augustus Cæsar) were civil times : but superstition hath been the confusion of many states, and bringeth in a new “*primum mobile*,” that ravisheth all the spheres of government. The master of superstition is the people, and in all superstition wise men follow fools ; and arguments are fitted to practice, in a reversed order.

HOWBEIT, IN VAIN DO  
THEY WORSHIP ME,  
TEACHING FOR DOC-  
TRINES THE COMMAND-  
MENTS OF MEN.—vii. 7.

The causes of superstition are, pleasing and sensual rites and ceremonies ; excess of outward

and pharisaical holiness ; over great reverence of traditions, which cannot but load the church ; the stratagems of prelates for their own ambition and lucre ; the favouring too much of good intentions, which openeth the gate to conceits and novelties ; the taking an aim at divine matters by human, which cannot but breed mixture of imaginations ; and lastly, barbarous times, especially joined with calamities and disasters. Superstition, without a veil, is a deformed thing ; for as it addeth deformity to an ape to be so like a man, so the similitude of superstition to religion makes it the more deformed : and, as wholesome meat corrupteth to little worms, so good forms and orders corrupt into a number of petty observances. There is a superstition in avoiding superstition, when men think to do best if they go furthest from the superstition formerly received ; therefore care would be had that (as it fareth in ill purgings)

the good be not taken away with the bad, which commonly is done when the people is the reformer.

AND WERE BEYOND MEASURE ASTONISHED, SAYING, HE HATH DONE ALL THINGS WELL; HE MAKETH BOTH THE DEAF TO HEAR, AND THE DUMB TO SPEAK.—VII. 37.

A true confession and applause. God, when he created all things, saw that everything in particular, and all things in general, were exceedingly good; God the

Word, in the miracles which he wrought; (now every miracle is a new creation, and not according to the first creation), would do nothing which breathed not towards men favour and bounty.

Moses wrought miracles, and scourged the Egyptians with many plagues. Elias wrought miracles; and shut up heaven, that no rain should fall on the earth; and again brought down from heaven the fire of God upon the captains and their bands.

Elizeus wrought also, and called bears out of the desert to devour young children. Peter struck Annanias, the sacrilegious hypocrite, with present death; and Paul, Elymas the sorcerer, with blindness; but no such thing did

Jesus, the Spirit of God descended down upon him in the form of a dove, of whom he said, "Ye know not of what spirit you are."

The spirit of Jesus is the spirit of a dove; those servants of God were as the oxen of God treading out the corn, and trampling the straw down under their feet; but Jesus is the Lamb of God, without wrath or judgments; all his miracles were consummate about man's body, as his doctrine respected the soul of man.

The body of man needeth these things; sustenance, defence from outward wrongs, and medicine; it was he that drew a multitude of fishes into the nets, that he might give unto men more liberal provision: He turned water, a less worthy nourishment of man's body, into wine, a more worthy, that glads the heart of man: He sentenced the fig-tree to wither for not doing that duty whereunto it was ordained, which is to bear fruit for men's food: He rebuked the winds that threatened destruction to the seafaring men: He multiplied the scarcity of a few loaves and fishes to a sufficiency to victual an

host of people: He restored motion to the lame, light to the blind, speech to the dumb, health to the sick, cleanness to the leprous, a right mind to those that were possessed, and life to the dead.

No miracle of his is to be found to have been of judgment or revenge, but all of goodness and mercy, and respecting man's body; for as touching riches he did not vouchsafe to any miracle, save one only, that tribute might be given to Cæsar.

AND JESUS ANSWERING,  
SAITH UNTO THEM,  
HAVE FAITH IN GOD.  
—xi. 22.

Give unto faith that which unto faith belongeth; for more worthy it is to believe than to think or know, considering that in knowledge, as we now are capable of it, the mind suffereth from inferior natures; but in all belief it suffereth from a spirit, which it holdeth superior, and more authorized than itself.

¶ If we will duly consider it, more worthy it is to believe than to know as we now know. For in knowledge man's mind suffereth from sense; but in belief it suffereth from spirit, such

one as it holdeth for more authorized than itself, and so suffereth from the worthier agent. Otherwise, it is of the state of man glorified; for then faith shall cease, and we shall know as we are known.

AND JESUS ANSWERING,  
SAID UNTO THEM, DO  
YE NOT THEREFORE ERR,  
BECAUSE YE KNOW NOT  
THE SCRIPTURES, NEI-  
THER THE POWER OF  
GOD?—*iii.* 24.

Nor should we neglect to observe that natural philosophy has, in every age, met with a troublesome and difficult opponent: I mean superstition, and a blind and immoderate zeal for religion. For we see that among the Greeks those who first disclosed the natural causes of thunder and storms to the yet untrained ears of man, were condemned as guilty of impiety towards the gods. Nor did some of the old fathers of Christianity treat those much better who showed by the most positive proofs (such as no one now disputes) that the earth is spherical, and thence asserted that there were antipodes.

Even in the present state of things, the condition of discussions on natural philosophy is rendered more difficult and dangerous by the

summaries and methods of divines, who, after reducing divinity into such order as they could, and brought it into a scientific form, have proceeded to mingle an undue proportion of the contentious and thorny philosophy of Aristotle with the substance of religion.

The fictions of those who have not feared to deduce and confirm the truth of the Christian religion by the principles and authority of philosophers, tend to the same end, though in a different manner. They celebrate the union of faith and the senses as though it were legitimate, with great pomp and solemnity, and gratify men's pleasing minds with a variety, but, in the meantime, confound most improperly things divine and human. Moreover, in these mixtures of divinity and philosophy, the received doctrines of the latter are alone included, and any novelty, even though it be an improvement, scarcely escapes banishment and extermination.

In short you may find all access to any species of philosophy, however pure, inter-

cepted by the ignorance of divines. Some, in their simplicity, are apprehensive that a too deep inquiry into nature may penetrate beyond the proper bounds of decorum, transferring and absurdly applying what is said of sacred mysteries in holy writ against those who pry into divine secrets, to the mysteries of nature, which are not forbidden by any prohibition. Others, with more cunning, imagine and consider that if secondary causes be unknown, everything may more easily be referred to the Divine hand and wand; a matter, as they think, of the greatest consequence to religion, but which can only really mean that God wishes to be gratified by means of falsehood. Others fear from past example, lest motion and change in philosophy should terminate in an attack upon religion. Lastly, there are others who appear anxious lest there should be something discovered in the investigation of nature to overthrow, or at least shake religion, particularly among the unlearned. The two last apprehensions appear to resemble animal instinct, as if men were diffident, in the

bottom of their minds, and secret meditations, of the strength of religion, and the empire of faith over the senses; and therefore feared that some danger awaited them from an inquiry into nature. But any one who properly considers the subject, will find natural philosophy to be, after the word of God, the surest remedy against superstition, and the most approved support of faith. She is therefore rightly bestowed upon religion as a most faithful attendant, for the one exhibits the will and the other the power of God. Nor was he wrong who observed, "Ye err, not knowing the Scriptures and the power of God;" thus uniting in one bond the revelation of his will, and the contemplation of his power. In the meanwhile, it is not wonderful that the progress of natural philosophy has been restrained, since religion, which has so much influence on men's minds, has been led and hurried to oppose her through the ignorance of some and the imprudent zeal of others.

Duke, the Evangelist, an Eloquent man, and a Traveller, St.  
Paul's Inseparable Companion, and a Physician.

BACON.

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## L U K E.

AND THE ANGEL SAID  
UNTO HER, FEAR NOT,  
MARY: FOR THOU HAST  
FOUND FAVOR WITH  
GOD.

AND BEHOLD, THOU SHALT  
CONCEIVE IN THY WOMB,  
AND BRING FORTH A  
SON, AND SHALT CALL  
HIS NAME JESUS.

HE SHALL BE GREAT, AND  
SHALL BE CALLED THE  
SON OF THE HIGHEST;  
AND THE LORD GOD  
SHALL GIVE UNTO HIM  
THE THRONE OF HIS  
FATHER DAVID.

AND HE SHALL REIGN  
OVER THE HOUSE OF  
JACOB FOR EVER; AND  
OF HIS KINGDOM THERE  
SHALL BE NO END.—i.  
20-23.

I BELIEVE, that in the fulness  
of time, according to the prom-  
ise and oath, of a chosen line-  
age descended the blessed seed  
of the woman, Jesus Christ, the  
only begotten Son of God and  
Saviour of the world; who was  
conceived by the power and  
overshadowing of the Holy  
Ghost, and took flesh of the  
Virgin Mary; that the Word

did not only take flesh, or was joined to flesh,  
but was made flesh, though without confusion  
of substance or nature; so as the eternal Son  
of God and the ever-blessed Son of Mary was

one person—so one, as the blessed virgin may be truly and catholicly called “Deipera,” the mother of God. So one as there is no unity in universal nature, not that of the soul and body of man, so perfect: for the three heavenly unities, whereof that is the second, exceed all natural unities: that is to say, the unity of the three persons in Godhead; the unity of God and man in Christ; and the unity of Christ and the church. The Holy Ghost being the worker of both these latter unities; for by the Holy Ghost was Christ incarnate and quickened in flesh; and by the Holy Ghost is man regenerate and quickened in spirit.

AND SO IT WAS, THAT  
WHILE THEY WERE  
THERE, THE DAYS WERE  
ACCOMPLISHED THAT  
SHE SHOULD BE DE-  
LIVERED.

AND SHE BROUGHT FORTH  
HER FIRST-BORN SON,  
AND WRAPPED HIM IN  
SWADDLING-CLOTHES,  
AND LAID HIM IN A  
MANGER; BECAUSE  
THERE WAS NO ROOM  
FOR THEM IN THE INN.  
—ii. 6.

The Christian believes a virgin to be a mother of a Son; and that very son of hers to be her Maker. He believes him to have been shut up in a narrow room, whom heaven and earth could not contain. He believes him to have been born in time, who was and is from everlasting. He believes him to have been a

weak child, carried in arms, who is the Almighty; and him once to have died, who only hath life and immortality in himself.

LORD, NOW LETTEST THOU  
THY SERVANT DEPART  
IN PEACE, ACCORDING  
TO THY WORD.—ii. 29.

It is as natural to die as to be born; and to a little infant, perhaps, the one is as painful as the other. He that dies in an earnest pursuit, is like one that is wounded in hot blood; who for the time scarce feels the hurt; and therefore a mind fixed and bent upon somewhat that is good, doth avert the dolours of death; but, above all, believe it, the sweetest canticle is, “Nunc dimittis,” when a man hath obtained worthy ends and expectations.

AND THERE WAS ONE  
ANNA, A PROPHETESS,  
THE DAUGHTER OF  
PHANUEL, OF THE TRIBE  
OF ASER: SHE WAS OF  
A GREAT AGE, AND HAD  
LIVED WITH A HUSBAND  
SEVEN YEARS FROM HER  
VIRGINITY;  
AND SHE WAS A WIDOW  
OF ABOUT FOURSORE  
AND FOUR YEARS,  
WHICH DEPARTED NOT  
FROM THE TEMPLE, BUT  
SERVED GOD WITH  
FASTINGS AND PRAYERS  
NIGHT AND DAY.—ii.  
36, 37.

A life led in religion, and in holy exercises, seemeth to conduce to long life. There are in this kind of life these things, leisure, admiration, and contemplation of heavenly things, joys not sensual, noble hopes, wholesome fears, sweet sorrows. Lastly, continual renovations

by observances, penances, expiations, all which are very powerful to the prolongation of life. Unto which if you add that austere diet which hardeneth the mass of the body, and humbleth the spirits, no marvel if an extraordinary length of life do follow; such was that of Paul, the hermit, Simeon Stelita, the columnar anchorite, and of many other hermits and anchorites.

AND IT CAME TO PASS,  
THAT AFTER THREE  
DAYS THEY FOUND HIM  
IN THE TEMPLE, SITTING  
IN THE MIDST OF THE  
DOCTORS, BOTH HEAR-  
ING THEM, AND ASKING  
THEM QUESTIONS.—ii. 46.

Our Saviour himself did first show his power to subdue ignorance, by his conference with the priests and doctors of the law, before he showed his power to subdue nature by his miracles. And the coming of the Holy Spirit was chiefly figured and expressed in the similitude and gift of tongues, which are but vehicles of science.

AND HE WENT DOWN  
WITH THEM, AND CAME  
TO NAZARETH, AND  
WAS SUBJECT UNTO  
THEM: BUT HIS MOTHER  
KEPT ALL THESE SAY-  
INGS IN HER HEART.—  
ii. 51.

The joys of parents are secret, and so are their griefs and fears; they cannot utter the one, and they will not utter the other. Children sweeten

\*labours, but they make misfortunes more bitter; they increase the cares of life, but they mitigate the remembrance of death.

BUT HE, KNOWING THEIR  
THOUGHTS, SAID UNTO  
THEM, ETC.—xi. 17.

It is an excellent observation which hath been made upon the answers of our Saviour Christ, to many of the questions which were propounded to him, how that they are impertinent to the state of the question demanded; the reason whereof is, because, not being like man, which knows man's thoughts by his words, but knowing man's thoughts immediately, he never answered their words, but their thoughts.

WO UNTO YOU, LAWYERS!  
FOR YE HAVE TAKEN  
AWAY THE KEY OF  
KNOWLEDGE: YE EN-  
TERED NOT IN YOUR-  
SELVES, AND THEM THAT  
WERE ENTERING IN YE  
HINDERED.—xi. 52.

Francis Bacon thought also, how great opposition and prejudice natural philosophy had received by superstition, and the immoderate and blind zeal

of religion; for he found that some of the Grecians, which first gave the reason of thunder, had been condemned of impiety; and that the cosmographers, which first discovered and described the roundness of the earth, and the con-

sequence thereof touching the antipodes, were not much otherwise censured by the ancient fathers of the Christian church; and that the case is now much worse, in regard of the boldness of the schoolmen and their dependences in the monasteries, who having made divinity into an art, have almost incorporated the contentious philosophy of Aristotle into the body of Christian religion: and generally he perceived in men of devout simplicity this opinion, that the secrets of nature were the secrets of God; and part of that glory whereinto the mind of man, if it seek to press, shall be oppressed; and that the desire in men to attain to so great and hidden knowledge, hath a resemblance with that temptation which caused the original fall; and on the other side, in men of a devout policy, he noted an inclination to have the people depend upon God the more, when they are less acquainted with second causes; and to have no stirring in philosophy, lest it may lead to an innovation in divinity, or else should discover matter of further contradiction to divinity.

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AND I WILL SAY TO MY  
SOUL, SOUL, THOU HAST  
MUCH GOODS LAID UP  
FOR MANY YEARS; TAKE  
THINE EASE, EAT, DRINK,  
AND BE MERRY.—xii. 19.

They think ill, who think of  
living always.

¶ Thus I gather, that death is unagreeable to most citizens, because they commonly die intestate: this being a rule, that when their will is made, they think themselves nearer a grave than before; now they out of the wisdom of thousands think to scare destiny from which there is no appeal, by not making a will, or to live longer by protestation of their unwillingness to die. They are for the most part well made in this world, accounting their treasure by legions, as men do devils, their fortune looks toward them, and they are willing to anchor at it, and desire, if it be possible, to put the evil day far off from them, and to adjourn their ungrateful and killing period.

No, these are not the men which have bespoken death, or whose looks are assured to entertain a thought of him.

IF ANY MAN COME TO ME,  
AND HATE NOT HIS FA-  
THER, AND MOTHER,

A Christian is the best child,  
husband, brother, friend; yet

AND WIFE, AND CHILDREN, AND BRETHREN, AND SISTERS, YEA, AND HIS OWN LIFE ALSO, HE CANNOT BE MY DISCIPLE.—xiv. 26.

hates father and mother, brother and sister. He loves all men as himself, and yet hates some men with a perfect hatred.

AND I SAY UNTO YOU, MAKE TO YOURSELVES FRIENDS OF THE MAMMON OF UNRIGHTEOUSNESS; THAT WHEN YE FAIL, THEY MAY RECEIVE YOU INTO EVERLASTING HABITATIONS.—xvi. 9.

We desire you to give way to power, and so to fight that you be not utterly broken, but reserved entirely to serve the commonwealth again, and to do what good you can, since you cannot do all the good you would; and since you are fallen upon this rock, cast out the goods to save the bottom; stop the leaks and make towards land; learn of the steward to make friends of the unrighteous mammon. Those Spaniards in Mexico who were chased of the Indians, tell us what to do with our goods in our extremity; they being to pass over a river in their flight, as many as cast away their gold swam over safe; but some, more covetous, keeping their gold, were either drowned with it, or overtaken and slain by the savages: you have received, now learn to give.

The beaver learns us this lesson, who being hunted for his stores, bites them off: you cannot but have much of your estate, pardon my plainness, ill got; think how much of that you never spake for, how much in speaking unjustly or in unjust causes. Account it then a blessing of God, if thus it may be laid out for your good, and not left for your heir, to hasten the wasting of much of the rest, perhaps of all; for so we see God oftentimes proceeds in judgment with many hasty gatherers: you have enough to spare, being well laid, to turn the tide, and fetch all again.

AND IN HELL HE LIFTED  
UP HIS EYES, BEING IN  
TORMENTS, AND SEETH  
ABRAHAM AFAR OFF,  
AND LAZARUS IN HIS  
BOSOM.

AND HE CRIED, AND SAID,  
FATHER ABRAHAM,  
HAVE MERCY ON ME,  
AND SEND LAZARUS,  
THAT HE MAY DIP THE  
TIP OF HIS FINGER IN  
WATER, AND COOL MY  
TONGUE: FOR I AM  
TORMENTED IN THIS  
FLAME.—XVI. 23, 24.

It was no mean apprehension of Lucian, who says of Menippus, that in his travels through hell he knew not the kings of the earth from other men, but only by their louder cryings and tears: which was fostered in them through the remorse-

ful memory of the good days they had seen,

and the fruitful havings which they so unwillingly left behind them: he that was well seated, looked back at his portion, and was loath to forsake his farm; and others either minding marriages, pleasures, profit, or preferment, desired to be excused from death's banquet: they had made an appointment with earth, looking at the blessings, not the hand that enlarged them, forgetting how unclothedly they came hither, or with what naked ornaments they were arrayed.

AND HE SAID UNTO HIM,  
IF THEY HEAR NOT  
MOSES AND THE PROPH-  
ETS, NEITHER WILL  
THEY BE PERSUADED,  
THOUGH ONE RISE  
FROM THE DEAD.—xvi.  
31.

God never performs a miracle to convince atheism, because his ordinary works convince it.

TAKE HEED TO YOUR-  
SELVES: IF THY BROTH-  
ER TRESPASS AGAINST  
THEE, REBUKE HIM;  
AND IF HE REPENT FOR-  
GIVE HIM.—xvii. 3.

Generous and magnanimous minds are readiest to forgive; and it is a weakness and impotency of mind to be unable to forgive.

“For the magnanimous lion, it is enough to see his foe prostrate.”

WHICH DEVOUR WIDOWS'  
HOUSES, AND FOR A  
SHEW MAKE LONG  
PRAYERS: THE SAME  
SHALL RECEIVE GREAT-  
ER DAMNATION.—XX.  
47.

An ill man is always ill; but  
but he is then worst of all when  
he pretends to be a saint.

IN YOUR PATIENCE POS-  
SESS YE YOUR SOULS.—  
—XXI. 19.

Whosoever is out of patience,  
is out of possession of his soul.

Men must not turn bees, and “kill themselves  
in stinging others.”

AND THERE WAS ALSO  
A STRIFE AMONG THEM,  
WHICH OF THEM SHOULD  
BE ACCOUNTED THE  
GREATEST.—XXII. 24.

Men in great place are thrice  
servants; servants of the sov-  
ereign or state, servants of  
fame, and servants of business; so as they have  
no freedom, neither in their persons, nor in their  
actions, nor in their times. It is a strange de-  
sire to seek power and to lose liberty; or to  
seek power over others, and to lose power over  
a man's self. The rising into place is laborious,  
and by pains men come to greater pains; and  
it is sometimes base, and by indignities men  
come to dignities. The standing is slippery,  
and the regress is either a downfall, or at least  
an eclipse, which is a melancholy thing: “Cum

*non sis qui fueris, non esse cur velis vivere."*

Nay, retire men cannot when they would, neither will they when it were reason; but are impatient of privateness even in age and sickness, which require the shadow: like old townsmen, that will be still sitting at their street door, though thereby they offer age to scorn. Certainly great persons had need to borrow other men's opinions to think themselves happy; for if they judge by their own feeling, they cannot find it: but if they think with themselves what other men think of them, and that other men would fain be as they are, then they are happy as it were by report, when, perhaps, they find the contrary within; for they are the first that find their own griefs, though they be the last that find their own faults.

AND THEY WORSHIPPED  
HIM, AND RETURNED  
TO JERUSALEM WITH  
GREAT JOY:

AND WERE CONTINUALLY  
IN THE TEMPLE, PRAIS-  
ING AND BLESSING GOD.  
AMEN.—XXIV. 52, 53.

For the Liturgy or service, it consisteth of the reciprocal acts between God and man; which, on the part of God, are the preaching of the word, and the

sacraments, which are seals to the covenant, or as the visible word; and on the part of man, invocation of the name of God; and under the law, sacrifices; which were as visible prayers or confessions: but now the adoration being “in spirit and in truth,” there remaineth only “the calves of the lips;” although the use of holy vows of thankfulness and retribution may be accounted also as sealed petitions.

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J O H N .

IN THE BEGINNING WAS  
THE WORD, AND THE  
WORD WAS WITH GOD,  
AND THE WORD WAS  
GOD.

THE SAME WAS IN THE  
BEGINNING WITH GOD.  
ALL THINGS WERE MADE  
BY HIM; AND WITHOUT  
HIM WAS NOT ANY  
THING MADE THAT WAS  
MADE.—i. 1-3.

I BELIEVE, that by virtue of his eternal counsel he (God) condescended of his own good pleasure, and according to the times and seasons to himself known, to become a Creator;

and by his eternal Word created all things; and by his eternal Spirit doth comfort and preserve them.

BUT AS MANY AS RECEIVED HIM, TO THEM GAVE HE POWER TO BECOME THE SONS OF GOD, EVEN TO THEM THAT BELIEVE ON HIS NAME;

WHICH WERE BORN, NOT OF BLOOD, NOR OF THE WILL OF THE FLESH, NOR OF THE WILL OF MAN, BUT OF GOD.—i. 12, 13.

I believe, that the sufferings and merits of Christ, as they are sufficient to do away the sins of the whole world, so they are only effectual to those which are regenerated by the

Holy Ghost; who breatheth where he will of free grace; which grace, as a seed incorruptible, quickeneth the spirit of man, and conceiveth him anew a son of God and a member of Christ: so that, Christ having man's flesh, and man having Christ's spirit, there is an open passage and mutual imputation; whereby sin and wrath was conveyed to Christ from man, and merit and life is conveyed to man from Christ: which seed of the Holy Ghost first figureth in us the image of Christ slain or crucified, through a lively faith; and then reneweth in us the image of God in holiness and charity; though both imperfectly, and in degrees far differing even in God's elect, as well in regard of the fire of the Spirit, as of the illumination thereof; which is more or less in a large proportion: as, namely, in the church before Christ; which yet, nevertheless, was partaker of one and the same salvation with us, and of one and the same means of salvation with us.

AND HE SAITH UNTO HIM,  
VERILY, VERILY, I SAY  
UNTO YOU, HEREFTER

I believe, that out of his eternal  
and infinite goodness and love

YE SHALL SEE HEAVEN  
OPEN, AND THE ANGELS  
OF GOD ASCENDING AND  
DESCENDING UPON THE  
SON OF MAN.—i. 51.

purposing to become a Creator, and to communicate to his creatures, he ordained in his eternal counsel, that one person of the Godhead should be united to one nature, and to one particular of his creatures: that so, in the person of the Mediator, the true ladder might be fixed, whereby God might descend to his creatures, and his creatures might ascend to God: so that God, by the reconcilment of the Mediator, turning his countenance towards his creatures, though not in equal light and degree, made way unto the dispensation of his most holy and secret will: whereby some of his creatures might stand, and keep their state, others might possibly fall, and be restored; and others might fall, and not be restored to their estate, but yet remain in being, though under wrath and corruption: all with respect to the Mediator; which is the great mystery and perfect centre of all God's ways with his creatures, and unto which all his other works and wonders do but serve and refer.

NICODEMUS ANSWERED  
AND SAID UNTO HIM,  
HOW CAN THESE THINGS  
BE?—iii. 9.

The use of human reason in religion is of two sorts : the former, in the conception and apprehension of the mysteries of God to us revealed ; the other, in the inferring and deriving of doctrine and direction thereupon. The former extendeth to the mysteries themselves ; but how ? by way of illustration, and not by way of argument : the latter consisteth indeed of probation and argument. In the former, we see, God vouchsafeth to descend to our capacity, in the expressing of his mysteries in sort as may be sensible unto us ; and doth graft his revelations and holy doctrine upon the notions of our reason, and applyeth his inspirations to open our understanding, as the form of the key to the ward of the lock : for the latter, there is allowed as a use of reason and argument, secondary and respective, although not original and absolute. For after the articles and principles of religion are placed and exempted from examination of reason, it is then permitted unto us to make derivations and in-

ferences from, and according to the analogy of them, for our better direction.

In nature this holdeth not; for both the principles are examinable by induction, though not by a medium or syllogism; and besides, those principles or first positions have no discordance with that reason which draweth down and deduceth the inferior positions. But yet it holdeth not in religion alone, but in many knowledges, both of greater and smaller nature, namely, wherein there are not only posita but placita; for in such there can be no use of absolute reason: we see it familiarly in games of wit, as chess, or the like: the draughts and first laws of the game are positive, but how? merely *ad placitum*, and not examinable by reason; but then how to direct our play thereupon with best advantage to win the game, is artificial and rational. So in human laws, there be many grounds and maxims which are *placita juris*, positive upon authority, and not upon reason, and therefore not to be disputed: but what is most just, not absolutely but relatively,

and according to those maxims, that affordeth a long field of disputation. Such therefore is that secondary reason, which hath place in divinity, which is grounded upon the placets of God.

Here therefore I note this deficiency, that there hath not been, to my understanding, sufficiently inquired and handled the true limits and use of reason in spiritual things, as a kind of divine dialectic: which for that it is not done, it seemeth to me a thing usual, by pretext of true conceiving that which is revealed, to search and mine into that which is not revealed; and by pretext of enucleating inferences and contradictories, to examine that which is positive: the one sort falling into the error of Nicodemus, demanding to have things made more sensible than it pleaseth God to reveal them. "How can a man be born when he is old?" the other sort into the error of the disciples, which were scandalized at a show of contradiction. "What is that he saith unto us? A little while and ye shall not see me; and again, a little while and ye shall see me," etc.

Upon this I have insisted the more, in regard of the great and blessed use thereof; for this point, well laboured and defined of, would in my judgment be an opiate to stay and bridle not only the vanity of curious speculations, wherewith the schools labour, but the fury of controversies, wherewith the church laboureth.

AND THIS IS THE CONDEMNATION, THAT LIGHT IS COME INTO THE WORLD, AND MEN LOVED DARKNESS RATHER THAN LIGHT, BECAUSE THEIR DEEDS WERE EVIL.—iii. 19.

It is not only the difficulty and labour which men take in finding out truth, nor again, that when it is found, it imposeth upon men's thoughts, that doth bring lies in favour, but a natural and corrupt love of the lie itself.

One of the later schools of the Grecians examineth the matter, and is at a stand to think what should be in it, that men should love lies; where neither they make for pleasure, as with poets, nor for advantage, as with the merchant, but for the lie's sake. But I cannot tell: this same truth is a naked and open day-light, that doth not show the masks, and mummeries, and

triumphs of the world, half so stately and daintily as candle-lights.

Truth may perhaps come to the price of a pearl, that showeth best by day, but it will not rise to the price of a diamond, or carbuncle, that showeth best in varied light. A mixture of a lie doth ever add pleasure. Doth any man doubt, that if there were taken out of men's minds, vain opinions, flattering hopes, false valuations, imaginations as one would, and the like, but it would leave the minds of a number of men, poor shrunk things, full of melancholy and indisposition, and unpleasing to themselves? One of the fathers, in great severity, called poesy "*vinum dæmonum*," because it filleth, and yet it is but with the shadow of a lie. But it is not the lie that passeth through the mind, but the lie that sinketh in it, that does the hurt.

MARVEL NOT AT THIS:  
FOR THE HOUR IS COM-  
ING, IN THE WHICH ALL  
THAT ARE IN THE  
GRAVES SHALL HEAR  
HIS VOICE.  
AND SHALL COME FORTH;

I believe that all flesh of man  
shall arise and be changed, and  
shall appear and receive from  
Jesus Christ his eternal judge-

THEY THAT HAVE DONE  
GOOD, UNTO THE RESUR-  
RECTION OF LIFE; AND  
THEY THAT HAVE DONE  
EVIL, UNTO THE RESUR-  
RECTION OF DAMNA-  
TION.—V. 28, 29.

ment: and the glory of the  
saints shall then be full: and  
the kingdom shall be given up  
to the Father; from which

time all things shall continue forever that being  
and state, which they shall then receive.

SEARCH THE SCRIPTURES;  
FOR IN THEM YE THINK  
YE HAVE ETERNAL LIFE:  
AND THEY ARE THEY  
WHICH TESTIFY OF ME.  
—V. 39.

It hath been extremely set on  
foot of late time by the school  
of Paracelsus, and some others,  
that have pretended to find the

truth of all natural philosophy in the Scriptures;  
scandalizing and traducing all other philosophy  
as heathenish and profane. But there is no such  
enmity between God's word and his works;  
neither do they give honour to the Scriptures,  
as they suppose, but embase them. For to seek  
heaven and earth in the word of God, (whereof  
it is said "heaven and earth shall pass, but my  
word shall not pass,") is to seek temporary  
things amongst eternal: and as to seek divinity  
in philosophy is to seek the living amongst the  
dead, so to seek philosophy in divinity is to seek

the dead amongst the living; neither are the pots or lavers, whose place was in the outward part of the temple, to be sought in the holiest place of all, where the ark of the testimony was seated. And again, the scope or purpose of the Spirit of God is not to express matters of nature in the Scriptures otherwise than in passage, and for application to man's capacity, and to matters moral or divine. And it is a true rule, "*Auctoris aliud agentis parva auctoritas;*" for it were a strange conclusion, if a man should use a similitude for ornament or illustration sake, borrowed from nature or history according to vulgar conceit, as of a basilisk, a unicorn, a centaur, a Briareus, a hydra, or the like, that therefore he must needs be thought to affirm the matter thereof positively to be true.

BUT THE COMFORTER,  
WHICH IS THE HOLY  
GHOST, WHOM THE  
FATHER WILL SEND IN  
MY NAME, HE SHALL  
TEACH YOU ALL THINGS,  
AND BRING ALL THINGS  
TO YOUR REMENBRANCE,  
WHATSOEVER I HAVE  
SAID UNTO YOU.—xiv.  
26.

The nature of God consisteth of three persons in unity of Godhead. The attributes of God are either common to the Deity, or respective to the persons. The works of God

summary are two, that of the creation, and that of the redemption; and both these works, as in total they appertain to the unity of the Godhead, so in their parts they refer to the three persons: that of the creation, in the mass of the matter, to the Father; in the disposition of the form, to the Son; and in the continuance and conservation of the being, to the Holy Spirit: so that of the redemption, in the election and counsel, to the Father; in the whole act and consummation, to the Son; and in the application, to the Holy Spirit; for by the Holy Ghost was Christ conceived in flesh, and by the Holy Ghost are the elect regenerate in spirit.

PILATE SAITH UNTO HIM,  
WHAT IS TRUTH?—  
XVIII. 38.

What is truth? said jesting Pilate, and would not stay for an answer. Certainly there be that delight in giddiness; and count it a bondage to fix a belief; affecting free-will in thinking, as well as in acting. And though the sects of philosophers of that kind be gone, yet there remain certain discursive wits, which are of the same veins,

though there be not so much blood in them as was in those of the ancients.

FOR THESE THINGS WERE  
DONE, THAT THE SCRIP-  
TURE SHOULD BE FUL-  
FILLED, A BONE OF HIM  
SHALL NOT BE BROKEN.  
AND AGAIN ANOTHER  
SCRIPTURE SAITH, THEY  
SHALL LOOK ON HIM  
WHOM THEY PIERCED.—  
xix. 36, 37.

It is an excellent observation which hath been made upon the answers of our Saviour Christ to many of the questions which were propounded to him, how that they are impertinent to the state of the question demanded; the reason whereof is, because, not being like man, which knows man's thoughts by his words, but knowing man's thoughts immediately, he never answered their words but their thoughts: much in the like manner is it with the Scriptures, which being written to the thoughts of men, and to the succession of all ages, with a foresight of all heresies, contradiction, differing estates of the Church, yea, and particularly of the elect, are not to be interpreted only according to the latitude of the proper sense of the place, and respectively towards that present occasion whereupon the words were uttered, or in precise

congruity or contexture with the words before or after, or in contemplation of the principal scope of the place; but have in themselves not only totally or collectively, but distributively in clauses and words, infinite springs and streams of doctrine to water the church in every part. And, therefore, as the literal sense is, as it were, the main stream or river; so the moral sense chiefly, and sometimes the allegorical or typical, are they whereof the church hath most use: not that I wish men to be bold in allegories, or indulgent or light in allusions; but that I do much condemn that interpretation of the Scripture which is only after the manner as men use to interpret a profane book.

AND WHEN HE HAD SAID  
THIS, HE BREATHED ON  
THEM, AND SAITH UNTO  
THEM, RECEIVE YE THE  
HOLY GHOST.—AN. 22.

The first creature of God, in the works of the days, was the light of the sense: the last was the light of reason; and his Sabbath work ever since, is the illumination of his Spirit. First, he breathed light upon the face of matter, or chaos; then he breathed light into the face of

man; and still he breatheth and inspireth light into the faces of his chosen.

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## A C T S.

AND THEY PRAYED, AND SAID, THOU, LORD, WHICH KNOWEST THE HEARTS OF ALL MEN, SHEW WHETHER OF THESE TWO THOU HAST CHOSEN.—i. 24.

MOST gracious Lord God, my merciful Father, from my youth up, my Creator, my Redeemer, my Comforter. Thou, O Lord, soundest and searchest the depths and secrets of all human hearts; thou acknowledgest the upright heart: thou judgest the hypocrite: thou ponderest men's thoughts and doings as in a balance: thou measurest their intentions as with a line: vanity and crooked ways cannot be hid from thee.

OTHERS MOCKING, SAID, THESE MEN ARE FULL OF NEW WINE.—ii. 13.

Out of the contemplation of nature, or ground of human knowledge, to induce any verity or persuasion concerning the points of faith, is in my judgment not safe: “*Da fidei, quæ fidei sunt.*” For the heathen themselves conclude as much, in that

excellent and divine fable of the golden chain :  
 “That men and gods were not able to draw Jupiter down to earth ; but contrariwise, Jupiter was able to draw them up to heaven.”

So as we ought not attempt to draw down or submit the mysteries of God to our reason ; but contrariwise to raise and advance our reason to the divine truth.

BUT PETER SAID, ANANIAS, WHY HATH SATAN FILLED THY HEART TO LIE TO THE HOLY GHOST, AND TO KEEP BACK PART OF THE PRICE OF THE LAND ?

WHILE IT REMAINED, WAS IT NOT THINE OWN ? AND AFTER IT WAS SOLD, WAS IT NOT IN THINE OWN POWER ? WHY HAST THOU CONCEIVED THIS THING IN THY HEART ? THOU HAST NOT LIED UNTO MEN BUT UNTO GOD.—  
 V. 3, 4.

To pass from theological and philosophical truth, to the truth of civil business ; it will be acknowledged even by those that practise it not, that clean and round dealing is the honour of man's nature, and that mixture of falsehood is like alloy in coin of gold and silver, which may make the metal work the better, but it embaseth it. For these winding and crooked courses are the goings of the serpent ; which goeth basely upon the belly, and not upon the feet. There is no vice that doth so cover a man with shame as to be found false and perfidious ; and there-

fore Montaigne saith prettily, when he inquired the reason, why the word of the lie should be such a disgrace, and such an odious charge, saith he, “If it be well weighed, to say that a man lieth, is as much as to say, that he is brave towards God, and a coward towards men. For a lie faces God, and shrinks from man.” Surely the wickedness of falsehood and breach of faith cannot possibly be so highly expressed, as in that it shall be the last peal to call the judgments of God upon the generations of men: it being foretold, that when “Christ cometh,” he shall not “find faith upon the earth.”

AND MOSES WAS LEARNED IN ALL THE WISDOM OF THE EGYPTIANS, AND WAS MIGHTY IN WORDS AND IN DEEDS.  
—vii, 22.

To descend to Moses the law-giver, and God’s first pen: he is adorned by the Scriptures with this addition and commendation, that he was “seen in all the learning of the Egyptians;” which nation, we know, was one of the most ancient schools of the world: for so Plato brings in the Egyptian priest saying unto Solon, “You Grecians are

ever children : you have no knowledge of antiquity, nor antiquity of knowledge.”

AND THEY STONED STEPHEN, CALLING UPON GOD, AND SAYING, LORD JESUS, RECEIVE MY SPIRIT.—vii. 59.

I bequeath my soul and body into the hands of God by the blessed oblation of my Saviour; the one at the time of my dissolution, the other at the time of my resurrection.

AND WHEN SIMON SAW THAT THROUGH LAYING ON OF THE APOSTLES' HANDS THE HOLY GHOST WAS GIVEN, HE OFFERED THEM MONEY, SAYING, GIVE ME ALSO THIS POWER, THAT ON WHOMSOEVER I LAY HANDS, HE MAY RECEIVE THE HOLY GHOST.—viii. 18, 19.

The delight which men have in popularity, fame, honour, submission, and subjection of other men's minds, wills, or affections, although these things may be desired for other ends, seemeth to be a thing in itself without contemplation of consequence, grateful and agreeable to the nature of man. This thing, surely, is not without some signification, as if all spirits and souls of men came forth out of one divine limbus; else why should men be so much affected with that which others think or say? The best temper of minds desireth good

name and true honour: the lighter, popularity and applause: the more depraved, subjection and tyranny; as is seen in great conquerors and troublers of the world: and yet more in arch-heretics; for the introduction of new doctrines is likewise an affectation of tyranny over the understandings and beliefs of men.

BUT THE LORD SAID UNTO HIM, GO THY WAY: FOR HE IS A CHOSEN VESSEL UNTO ME, TO BEAR MY NAME BEFORE THE GENTILES, AND KINGS, AND THE CHILDREN OF ISRAEL.—IX.  
15

In the election of those instruments, which it pleased God to use for the plantation of the faith, notwithstanding that at the first he did employ persons altogether unlearned, otherwise than by inspiration; more evidently to declare his immediate working, and to abase all human wisdom or knowledge; yet, nevertheless, that counsel of his was no sooner performed, but in the next vicissitude and succession he did send his divine truth into the world, waiting on with other learnings, as with servants or handmaids: for so we see St. Paul, who was the only learned

amongst the apostles, had his pen most used in the Scriptures of the New Testament.

HOW GOD ANOINTED  
JESUS OF NAZARETH  
WITH THE HOLY GHOST  
AND WITH POWER:  
WHO WENT ABOUT  
DOING GOOD, AND  
HEALING ALL THAT  
WERE OPPRESSED OF  
THE DEVIL; FOR GOD  
WAS WITH HIM.—X. 33.

Pythagoras, being asked what he was, answered, "That if Hiero were ever at the Olympian games, he knew the manner, that some came to try their fortune for the prizes, and some came as merchants to utter their commodities, and some came to make good cheer and meet their friends, and some came to look on: and that he was one of them that came to look on."

But men must know, that in this theatre of man's life it is reserved only for God and angels to be lookers on: neither could the like question [*i. e.*, touching the preferment of the contemplative, or active life] ever have been received in the church (notwithstanding their "*Pretiosa in oculis Domini mors sanctorum ejus*," by which place they would exalt their civil death and regular professions), but upon this defence, that the monastical life is not simply contemplative,

but performeth the duty either of incessant prayers and supplications, which hath been truly esteemed an office in the church, or else of writing, or in taking instructions for writing, concerning the law of God, as Moses did when he abode so long on the mount. And so we see Enoch, the seventh from Adam, who was the first contemplative, and walked with God, yet did also endow the church with prophecy, which St. Jude citeth. But for contemplation which should be finished in itself, without casting beams upon society, assuredly divinity knoweth it not.

CONFIRMING THE SOULS  
OF THE DISCIPLES, AND  
EXHORTING THEM TO  
CONTINUE IN THE  
FAITH, AND THAT WE  
MUST THROUGH MUCH  
TRIBULATION ENTER  
INTO THE KINGDOM OF  
God.—xiv. 22.

It was a high speech of Seneca (after the manner of the Stoics), that “The good things which belong to prosperity are to be wished, but the good things that belong to adversity are to be admired.” Certainly, if miracles be the command over nature they appear most in adversity. It is yet a higher speech of his than the other (much

too high for a heathen), "It is true greatness to have in one the frailty of a man, and the security of a God."

This would have done better in poesy, where transcendencies are more allowed; and the poets, indeed, have been busy with it; for it is in effect the thing which is figured in that strange fiction of the ancient poets, which seemeth not to be without mystery; nay, and to have some approach to the state of a Christian; "that Hercules, when he went to unbind Prometheus (by whom human nature is represented), sailed the length of the great ocean in an earthen pot or pitcher; lively describing Christian resolution, that saileth in the frail bark of the flesh through the waves of the world."

But to speak in a mean, the virtue of prosperity is temperance, the virtue of adversity is fortitude, which is in morals the more heroical virtue. Prosperity is the blessing of the Old Testament, adversity is the blessing of the New, which carrieth the greater benediction, and the clearer revelation of God's favour. Yet even in

the Old Testament, if you listen to David's harp, you shall hear as many hearse-like airs as carols; and the pencil of the Holy Ghost hath laboured more in describing the afflictions of Job than the felicities of Solomon. Prosperity is not without many fears and distastes; and adversity is not without comforts and hopes. We see in needle-works and embroideries, it is more pleasing to have a lively work upon a sad and solemn ground, than to have a dark and melancholy work upon a lightsome ground: judge, therefore, of the pleasure of the heart by the pleasure of the eye. Certainly virtue is like precious odours, most fragrant when they are incensed, or crushed: for prosperity doth best discover vice, but adversity doth best discover virtue.

FOR IN HIM WE LIVE, AND  
MOVE, AND HAVE OUR  
BEING: AS CERTAIN  
ALSO OF YOUR OWN  
POETS HAVE SAID, FOR  
WE ARE ALSO HIS OFF-  
SPRING.

FORASMUCH THEN AS WE  
ARE THE OFFSPRING OF  
GOD, WE OUGHT NOT TO  
THINK THAT THE GOD-

They that deny a God destroy man's nobility; for certainly man is of kin to the beast by his body; and, if he be not of kin to God by his spirit, he is a base and ignoble creature.

HEAD IS LIKE UNTO  
GOLD, OR SILVER, OR  
STONE, GRAVEN BY ART  
AND MAN'S DEVICE.—  
xvii. 28, 29.

It destroys likewise magnanimity, and the raising of human nature; for take an example of a dog, and mark what a generosity and courage he will put on when he finds himself maintained by a man, who to him is instead of a God, or “*melior natura* ;” which courage is manifestly such as that creature, without that confidence of a better nature than his own, could never attain. So man, when he resteth and assureth himself upon divine protection and favour, gathereth a force and faith, which human nature in itself could not obtain; therefore, as atheism is in all respects hateful, so in this, that it depriveth human nature of the means to exalt itself above human frailty.

AND FOUND A CERTAIN  
JEW NAMED AQUILA,  
BORN IN PONTUS, LATE-  
LY COME FROM ITALY,  
WITH HIS WIFE PRIS-  
CILLA (BECAUSE THAT  
CLAUDIUS HAD COM-  
MANDED ALL JEWS TO  
DEPART FROM ROME).  
AND CAME UNTO THEM.  
—xviii. 2.

Aquila and Priscilla, first St. Paul the apostle's hosts, afterwards his fellow-helpers, lived together in a happy and famous wedlock, at least to a hundred years of age apiece, for they were both alive under Pope Xistus the First; a

noble pair, and prone to all kind of charity, who amongst other their comforts (which no doubt were great unto the first founders of the church) had this added, to enjoy each other so long in a happy marriage.

AND BECAUSE HE WAS  
OF THE SAME CRAFT,  
HE ABODE WITH THEM,  
AND WROUGHT (FOR BY  
THEIR OCCUPATION THEY  
WERE TENT-MAKERS.)—  
xviii. 3.

Let parents choose betimes the vocations and courses they mean their children should take, for then they are most flexible ;

and let them not too much apply themselves to the disposition of their children, as thinking they will take best to that which they have most mind to. It is true, that if the affection, or aptness of the children be extraordinary, then it is good not to cross it ; but generally the precept is good, “Choose the best, and habit will make easy and facile.” Younger brothers are commonly fortunate, but seldom or never where the elder are disinherited.

THEN THE CHIEF CAPTAIN  
CAME, AND SAID UNTO  
HIM, TELL ME, ART THOU  
A ROMAN ? HE SAID,  
YEA.

But that which is chiefly to be noted in the whole continuance of the Roman government ;

AND THE CHIEF CAPTAIN  
ANSWERED, WITH A  
GREAT SUM OBTAINED I  
THIS FREEDOM. AND  
PAUL SAID, BUT I WAS  
FREE-BORN.—XXII. 27,  
28.

they were so liberal of their  
naturalizations, as in effect  
they made perpetual mixtures.

For the manner was to grant  
the same, not only to particular persons, but to  
families and lineages; and not only so, but to  
whole cities and countries. So as in the end it  
came to that, that Rome was "*communis patria*,"  
as some of the civilians call it.

So we read of St. Paul, after he had been  
beaten with rods, and thereupon charged the  
officer with the violation of the privilege of a  
citizen of Rome; the captain said to him, "Art  
thou then a Roman? That privilege hath cost  
me dear." To whom St. Paul replied, "But I  
was so born;" and yet, in another place, St.  
Paul professeth himself, that he was a Jew by  
tribe: so as it is manifest that some of his an-  
cestors were naturalized; and so it was conveyed  
to him and their other descendants.

So we read that it was one of the first de-  
spites that was done to Julius Cæsar, that  
whereas he obtained naturalization for a city in

Gaul, one of the city was beaten with rods of the consul Marcellus.

THEN PAUL SAID UNTO HIM, GOD SHALL SMITE THEE, THOU WHITED WALL: FOR SITTEST THOU TO JUDGE ME AFTER THE LAW, AND COMMANDEST ME TO BE SMITTEN CONTRARY TO THE LAW?

AND THEY THAT STOOD BY, SAID, REVILEST THOU GOD'S HIGH PRIEST?

THEN SAID PAUL, I WIST NOT, BRETHREN, THAT HE WAS THE HIGH PRIEST: FOR IT IS WRITTEN, THOU SHALT NOT SPEAK EVIL OF THE RULER OF THY PEOPLE.  
—xxiii. 3-5.

It is the precept of Solomon, that the rulers be not reproached; no, not in our thought; but that we draw our very conceit into a modest interpretation of their doings. The holy angel would give no sentence of blasphemy against the common slanderer, but said, “*Increpet te Dominus*,” the Lord

rebuke thee. The apostle St. Paul, though against him that did pollute sacred justice with tyrannous violence; did justly denounce the judgment of God, saying, “*Percutiet te Dominus*,” the Lord will strike thee; yet in saying “*paries dealbate*,” he thought he had gone too far, and retracted it; whereupon a learned father said, “Although itself an empty name, yet he took alarm at the very shadow of a priest.”

St. Paul, the only Learned amongst the Apostles, had his Pen most used in the Scriptures of the New Testament.

BACON.

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## ROMANS.

FOR THE INVISIBLE THINGS OF HIM FROM THE CREATION OF THE WORLD ARE CLEARLY SEEN, BEING UNDERSTOOD BY THE THINGS THAT ARE MADE, EVEN HIS ETERNAL POWER AND GODHEAD; SO THAT THEY ARE WITHOUT EXCUSE.—i. 20.

As concerning Divine Philosophy or Natural Theology, it is that knowledge or rudiment of knowledge concerning God, which may be obtained by the contemplation of his creatures; which knowledge may be truly termed divine in respect of the object, and natural in respect of the light. The bounds of this knowledge are, that it sufficeth to convince atheism, but not to inform religion: and therefore there was never miracle wrought by God to convert an atheist, because the light of nature might have led

him to confess a God; but miracles have been wrought to convert idolaters and the superstitious, because no light of nature extendeth to declare the will and true worship of God. For as all works do show forth the power and skill of the workman, and not his image; so it is of the works of God, which do show the omnipotency and wisdom of the maker, but not his image; and therefore therein the heathen opinion differeth from the sacred truth: for they supposed the world to be the image of God, and man to be an extract or compendious image of the world; but the Scriptures never vouchsafe to attribute to the world that honour, as to be the image of God, but only the work of his hands; neither do they speak of any other image of God, but man: wherefore by the contemplation of nature to induce and enforce the acknowledgment of God, and to demonstrate his power, providence, and goodness, is an excellent argument, and hath been excellently handled by divers.

WHO CHANGED THE  
TRUTH OF GOD INTO A  
LIE, AND WORSHIPPED  
AND SERVED THE CREA-  
TURE MORE THAN THE  
CREATOR, WHO IS  
BLESSED FOR EVER.  
AMEN.—i. 25.

It is a poor saying of Epicurus, that “We are a spectacle sufficiently great to each other:” as if man, made for the contemplation of heaven, and all noble objects, should do nothing but kneel before a little idol, and make himself a subject, though not of the mouth (as beasts are), yet of the eye, which was given him for higher purposes.

FOR WHEN THE GENTILES,  
WHICH HAVE NOT THE  
LAW, DO BY NATURE  
THE THINGS CONTAINED  
IN THE LAW, THESE  
HAVING NOT THE LAW,  
ARE A LAW UNTO THEM-  
SELVES.—ii. 14.

It must be confessed, that a great part of the law moral is of that perfection, whereunto the light of nature cannot aspire: how then is it that man is said to have, by the light and law of nature, some notions and conceits of virtue and vice, justice and wrong, good and evil? Thus, because the light of nature is used in two several senses; the one, that which springeth from reason, sense, induction, argument, according to the laws of heaven and earth; the other, that which is imprinted upon the spirit of man by an in-

ward instinct, according to the law of conscience, which is a sparkle of the purity of his first estate : in which latter sense only he is participant of some light and discerning touching the perfection of the moral law : but how ? sufficient to check the vice, but not to inform the duty. So then the doctrine of religion, as well moral as mystical, is not to be attained but by inspiration and revelation from God.

AND NOT EATHER (AS WE  
BE SLANDEROUSLY RE-  
PORTED, AND AS SOME  
AFFIRM THAT WE SAY)  
LET US DO EVIL, THAT  
GOOD MAY COME?  
WHOSE DAMNATION IS  
JUST.—iii. 8.

They profess the pulling down of magistrates : and they can chant the psalm, “ To bind their kings in chains, and their nobles in fetters of iron.” This is the glory of the saints, much like the temporal authority that the pope challengeth over princes. But this is the difference, that that is a furious and fanatical fury, and this is a sad and solemn mischief : he “ imagineth mischief as a law ;” a law-like mischief.

As for the defence which they do make, it doth aggravate the sin, and turneth it from a

cruelty towards man to a blasphemy towards God. For to say that all this is “in ordine ad spirituale,” and to a good end, and for the salvation of souls; it is directly to make God author of evil, and to draw him in the likeness of the prince of darkness; and to say with those that Saint Paul speaketh of, “Let us do evil that good may come thereof;” of whom the apostle saith definitively, “that their damnation is just.”

BY THE LAW IS THE  
KNOWLEDGE OF SIN.—  
iii. 20.

discloseth sin.

For manners, the doctrine thereof is contained in the law, which

AND HOPE MAKETH NOT  
ASHAMED : BECAUSE  
THE LOVE OF GOD IS  
SHED ABROAD IN OUR  
HEARTS BY THE HOLY  
GHOST WHICH IS GIVEN  
UNTO US.—v. 5.

Inflame our hearts with thy love, cast forth of them what displeaseth thee, all infidelity, hardness of heart, profaneness, hypocrisy, contempt of thy holy Word and ordinances, all uncleanness, and whatsoever advanceth itself in opposition to thy holy will And grant that henceforth, through thy grace, we may be enabled to lead a godly, holy, sober,

and Christian life, in true sincerity and uprightness of heart before thee. To this end, plant thy holy fear in our hearts, grant that it may never depart from before our eyes, but continually guide our feet in the paths of thy righteousness, and in the ways of thy commandments: increase our weak faith, grant it may daily bring forth the true fruits of unfeigned repentance, that by the power of the death of our Lord and Saviour Jesus Christ we may daily die unto sin, and by the power of his resurrection we may be quickened, and raised up to newness of life, may be truly born anew, and may be effectually made partakers of the first resurrection, that then the second death may never have dominion over us.

FOR IF YE LIVE AFTER  
THE FLESH, YE SHALL  
DIE : BUT IF YE  
THROUGH THE SPIRIT  
DO MORTIFY THE DEEDS  
OF THE BODY, YE SHALL  
LIVE.

FOR AS MANY AS ARE LED  
BY THE SPIRIT OF GOD,  
THEY ARE THE SONS OF  
GOD.

FOR YE HAVE NOT RE-

A Christian counts self-murder a heinous sin, yet is ever busied in crucifying the flesh, and in putting to death his earthly members ; not doubting but there will come a time of glory,

CEIVED THE SPIRIT OF  
BONDAGE AGAIN TO  
FEAR ; BUT YE HAVE  
RECEIVED THE SPIRIT  
OF ADOPTION, WHEREBY  
WE CRY, ABBA, FA-  
THER.

THE SPIRIT ITSELF BEAR-  
ETH WITNESS WITH OUR  
SPIRIT, THAT WE ARE  
THE CHILDREN OF GOD :  
AND IF CHILDREN, THEN  
HEIRS : HEIRS OF GOD,  
AND JOINT-HEIRS WITH  
CHRIST ; IF SO BE THAT  
WE SUFFER WITH HIM,  
THAT WE MAY BE ALSO  
GLORIFIED TOGETHER.

FOR I RECKON, THAT THE  
SUFFERINGS OF THIS  
PRESENT TIME ARE NOT  
WORTHY TO BE COM-  
PARED WITH THE GLORY  
WHICH SHALL BE RE-  
VEALED IN US.—VIII.  
12-18.

when he shall be esteemed precious in the sight of the great God of heaven and earth, appearing with boldness at his throne, and asking anything he needs ; being endued with humility, by acknowledging his great crimes and offences, and that he deserveth nothing but severe punishment.

He believes his soul and body shall be as full of glory as them

that have more ; and no more full than theirs that have less.

He lives invisible to those that see him, and those that know him best do but guess at him ; yet, those many times judge more truly of him than he doth of himself.

The world will sometimes account him a saint, when God accounteth him a hypocrite ; and afterwards, when the world branded him for a hypocrite, then God owned him for a saint.

FOR THE EARNEST EXPECTATION OF THE CREATURE WAITETH FOR THE MANIFESTATION OF THE SONS OF GOD.—viii. 19.

There are three times, if times they may be called, or parts of eternity: The first, the time before beginnings, when the Godhead was only, without the being of any creature: the second, the time of the mystery, which continueth from the creation to the dissolution of the world: and the third, the time of the revelation of the sons of God; which time is the last, and is everlasting, without change.

FOR I COULD WISH THAT MYSELF WERE ACCURSED FROM CHRIST, FOR MY BRETHREN, MY KINSMEN ACCORDING TO THE FLESH.—ix. 3.

The parts and signs of goodness are many. If a man be gracious and courteous to strangers, it shows he is a citizen of the world, and that his heart is no island cut off from other lands, but a continent that joins to them: if he be compassionate towards the afflictions of others, it shows that his heart is like the noble tree that is wounded itself when it gives the balm: if he easily pardons and remits offences, it shows that his mind is planted above injuries, so that he cannot be

shot: if he be thankful for small benefits, it shows that he weighs men's minds, and not their trash: but, above all, if he have St. Paul's perfection, that he would wish to be an anathema from Christ for the salvation of his brethren, it shows much of a divine nature, and a kind of conformity with Christ himself.

¶ There is formed in everything a double nature of good: the one, as everything is a total or substantive in itself; the other, as it is a part or member of a greater body: whereof the latter is in degree the greater and the worthier, because it tendeth to the conservation of a more general form. Therefore we see the iron in particular sympathy moveth to the loadstone; but yet if it exceed a certain quantity, it forsaketh the affection to the loadstone, and like a good patriot moveth to the earth, which is the region and country of massy bodies; so may we go forward, and see that water and massy bodies move to the centre of the earth; but rather than to suffer a divulsion in the continuance of nature, they will move upwards from the centre of

the earth, forsaking their duty to the earth in regard to their duty to the world. This double nature of good, and the comparative thereof, is much more engraven upon man, if he degenerate not; unto whom the conservation of duty to the public ought to be much more precious than the conservation of life and being: according to that memorable speech of Pompeius Magnus, when being in commission of purveyance for a famine at Rome, and being dissuaded with great vehemency and instance by his friends about him, that he should not hazard himself to sea in an extremity of weather, he said only to them, "*Necesse est ut eam, non ut vivam.*" But it may be truly affirmed that there was never any philosophy, religion, or other discipline, which did so plainly and highly exalt the good which is communicative, and depress the good which is private and particular, as the Holy Faith; well declaring, that it was the same God that gave the Christian law to men, who gave those laws of nature to inanimate creatures that we spake of before; for we read that the elected

saints of God have wished themselves anathematized and razed out of the book of life, in an ecstacy of charity and infinite feeling of communion.

SO THEN, FAITH COMETH  
BY HEARING, AND HEAR-  
ING BY THE WORD OF  
GOD.—X. 17.

The work of the Spirit, though it be not tied to any means in heaven or earth, yet, it is ordinarily dispensed by the preaching of the word; the administration of the sacraments; the covenants of the fathers upon the children, prayer, reading; the censures of the church; the society of the godly; the cross and afflictions; God's benefits; his judgments upon others; miracles; the contemplation of his creatures: all which, though some be more principal, God useth as the means of vocation and conversion of his elect; not derogating from his power to call immediately by his grace, and at all hours and moments of the day, that is, of man's life, according to his good pleasure.

FOR I SPEAK TO YOU GEN-  
TILES, INASMUCH AS I  
AM THE APOSTLE OF THE  
GENTILES, I MAGNIFY  
MINE OFFICE.—XI. 13.

To praise a man's self cannot be decent, except it be in rare cases; but to praise a man's

office or profession, he may do it with good grace, and with a kind of magnanimity. The cardinals of Rome, which are theologues, and friars, and schoolmen, have a phrase of notable contempt and scorn towards civil business, for they call all temporal business of wars, embassages, judicature, and other employments, *sirr-birie*, which is *under-sheriffries*, as if they were but matters for *under-sheriffs* and *catchpoles*; though many times those *under-sheriffries* do more good than their high speculations. St. Paul, when he boasts of himself, he doth oft interlace, "I speak like a fool;" but speaking of his calling, he saith, "I magnify mine apostleship."

(O THE DEPTH OF THE RICHES BOTH OF THE WISDOM AND KNOWLEDGE OF GOD! HOW UNSEARCHABLE ARE HIS JUDGMENTS, AND HIS WAYS PAST FINDING OUT!—XI. 33.

As for perfection or completeness in divinity, it is not to be sought; which makes the course of artificial divinity the more suspect. For he that will re-

duce a knowledge into an art, will make it round and uniform: but in divinity many things must be left abrupt, and concluded with this: "O the

height of the wisdom and knowledge of God! how incomprehensible are his judgements, and his ways uninvestigable!" So again the apostle saith, "We know in part:" and to have the form of a total, where there is but matter for a part, cannot be without supplies by supposition and presumption.

¶ Man is not to prevent his time: "We see now through a glass darkly, but then face to face;" wherein, nevertheless, there seemeth to be a liberty granted, as far forth as the polishing of this glass, or some moderate explication of this enigma.

I BESEECH YOU THEREFORE, BRETHREN, BY THE MERCIES OF GOD, THAT YE PRESENT YOUR BODIES A LIVING SACRIFICE, HOLY, ACCEPTABLE UNTO GOD, WHICH IS YOUR REASONABLE SERVICE.—xii. 1.

The use, notwithstanding, of reason in spiritual things, and the latitude thereof, is very great and general: for it is not for nothing that the apostle calleth religion our reasonable service of God; insomuch as the very ceremonies and figures of the old law were full of reason and signification, much more than the ceremonies of idolatry and magic, that are full of non-significants and absurd

characters. But most especially the Christian faith, as in all things, so in this deserveth to be highly magnified; holding and preserving the golden mediocrity in this point between the law of the heathen and the law of Mahomet, which have embraced the two extremes. For the religion of the heathen had no constant belief or confession, but left all to the liberty of argument; and the religion of Mahomet, on the other side, interdicteth argument altogether: the one having the very face of error, and the other of imposture: whereas the faith doth both admit and reject disputation with difference.

BE KINDLY AFFECTIONED  
ONE TO ANOTHER WITH  
BROTHERLY LOVE: IN  
HONOUR PREFERRING  
ONE ANOTHER.—xii. 10.

It was prettily devised of Æsop, the fly sat upon the axletree of the chariot wheel, and said, "What a dust do I raise!" So are there some vain persons, that, whatsoever goeth alone, or moveth upon greater means, if they have never so little hand in it, they think it is they that carry it.

DEARLY BELOVED, AVENGE  
NOT YOURSELVES, BUT  
EATHER GIVE PLACE

When revenge is once extorted out of the magistrates' hands,

UNTO WRATH: FOR IT  
IS WRITTEN, VENGEANCE  
IS MINE: I WILL REPAY,  
SAITH THE LORD.—xii.  
19.

contrary to God's ordinance,  
“Mihi vindicta, ego retribuam,”  
and every man shall bear the  
sword, not to defend, but to assail; and private  
men begin once to presume to give law to them-  
selves, and to right their own wrongs, no man  
can foresee the danger and inconveniences that  
may arise and multiply thereupon. It may  
cause sudden storms in court, to the disturbance  
of his majesty, and unsafety of his person: it  
may grow from quarrels to bandying, and from  
bandying to trooping, and so to tumult and com-  
motion; from particular persons to dissension  
of families and alliances; yea, to national quar-  
rels, according to the infinite variety of acci-  
dents, which fall not under foresight: so that  
the state by this means shall be like to a dis-  
tempered and imperfect body, continually sub-  
ject to inflammations and convulsions.

¶ Touching the causes of it [dueling]; the first  
motive, no doubt, is a false and erroneous imagi-  
nation of honour and credit: and, therefore, the  
king, in his last proclamation, doth most aptly

and excellently call them bewitching duels. For, if one judge of it truly, it is no better than a sorcery that enchanteth the spirits of young men, that bear great minds with a false show, “species falsa;” and a kind of satanical illusion and apparition of honour against religion, against law, against moral virtue, and against the precedents and examples of the best times and valiantest nations; as I shall tell you by-and-by, when I shall show you the law of England is not alone in this point.

But then the seed of this mischief being such, it is nourished by vain discourses, and green and unripe conceits, which, nevertheless, have so prevailed, as, though a man were staid and sober-minded, and a right believer, touching the vanity and unlawfulness of these duels; yet the stream of vulgar opinion is such, as it imposeth a necessity upon men of value to conform themselves, or else there is no living or looking upon men’s faces: so that we have not to do, in this case, so much with particular persons, as with unsound and depraved opinions, like the domi-

nations and spirits of the air, which the Scripture speaketh of.

Hereunto may be added, that men have almost lost the true notion and understanding of fortitude and valour. For fortitude distinguisheth of the grounds of quarrels, whether they be just; and not only so, but whether they be worthy; and setteth a better price upon men's lives, than to bestow them idly; nay, it is weakness and disesteem of a man's self, to put a man's life upon such liedger performances: a man's life is not to be trifled away; it is to be offered up and sacrificed to honourable services, public merits, good causes, and noble adventures. It is in expense of blood, as it is in expense of money; it is no liberality to make a profusion of money upon every vain occasion, nor no more is it fortitude to make effusion of blood, except the cause be of worth. And thus much for the causes of this evil.

¶ Revenge is a kind of wild justice, which the more man's nature runs to, the more ought law to weed it out: for as for the first wrong,

it doth but offend the law, but the revenge of that wrong putteth the law out of office. Certainly, in taking revenge, a man is but even with his enemy; but in passing it over, he is superior: for it is a prince's part to pardon: and Solomon, I am sure, saith, "It is the glory of a man to pass by an offence."

LET EVERY SOUL BE SUBJECT UNTO THE HIGHER POWERS. FOR THERE IS NO POWER BUT OF GOD: THE POWERS THAT BE, ARE ORDAINED OF GOD.

WHOSOEVER THEREFORE RESISTETH THE POWER, RESISTETH THE ORDINANCE OF GOD: AND THEY THAT RESIST SHALL RECEIVE TO THEMSELVES DAMNATION.

FOR RULERS ARE NOT A TERROR TO GOOD WORKS, BUT TO THE EVIL. WILT THOU THEN NOT BE AFRAID OF THE POWER? DO THAT WHICH IS GOOD, AND THOU SHALT HAVE PRAISE OF THE SAME:

FOR HE IS THE MINISTER OF GOD TO THEE FOR GOOD. BUT IF THOU DO THAT WHICH IS EVIL, BE AFRAID; FOR HE BEARETH NOT THE SWORD IN VAIN: FOR HE IS THE MINISTER OF GOD, A REVENGER TO

Concerning the means of procuring unity, men must beware that, in the procuring or muniting of religious unity, they do not dissolve and deface the laws of charity and of human society. There be two swords amongst Christians, the spiritual and temporal; and both have their due office and place in the maintenance of religion: but we may not take up the third sword, which is Mahomet's sword, or like unto it: that is, to propagate religion by

EXECUTE WRATH UPON  
HIM THAT DOETH EVIL.  
—xiii. 1-4.

wars, or by sanguinary persecutions to force consciences; except it be in cases of overt scandal, blasphemy, or intermixture of practice against the state; much less to nourish seditions; to authorize conspiracies and rebellions; to put the sword into the people's hands, and the like, tending to the subversion of all government, which is the ordinance of God; for this is but to dash the first table against the second; and so to consider men as Christians, as we forget that they are men.

LOVE WORKETH NO HILL  
TO HIS NEIGHBOUR:  
THEREFORE LOVE IS THE  
FULFILLING OF THE  
LAW.—xiii. 10.

I take goodness in this sense, the affecting of the weal of men, which is that the Grecians call Philanthropia; and the word humanity (as it is used) is a little too light to express it: Goodness I call the habit, and goodness of nature the inclination. This of all virtues and dignities of the mind is the greatest, being the character of the Deity: and without it man is a busy, mischievous, wretched thing, no better

than a kind of vermin. Goodness answers to the theological virtue charity, and admits no excess but error. The desire of power in excess caused the angels to fall: the desire of knowledge in excess caused man to fall: but in charity there is no excess, neither can angel or man come in danger by it. The inclination to goodness is imprinted deeply in the nature of man; insomuch, that if it issue not towards men, it will take unto other living creatures; as it is seen in the Turks, a cruel people, who nevertheless are kind to beasts, and give alms to dogs and birds; insomuch, as Busbechius reporteth, a Christian boy in Constantinople had like to have been stoned for gagging in a waggishness a long-billed fowl. Errors indeed, in this virtue, of goodness or charity, may be committed. The Italians have an ungracious proverb, "*Tanto buon che val niente*;" "So good, that he is good for nothing:" and one of the doctors of Italy, Nicholas Machiavel, had the confidence to put in writing almost in plain terms, "That the Christian faith had given up good men in prey

to those that are tyrannical and unjust;" which he spake, because, indeed, there was never law or sect or opinion did so much magnify goodness as the Christian religion doth; therefore to avoid the scandal and the danger of both, it is good to take knowledge of the errors of an habit so excellent. Seek the good of other men, but be not in bondage to their faces or fancies; for that is but facility or softness, which taketh an honest mind prisoner. Neither give thou Æsop's cock a gem, who would be better pleased and happier if he had a barley-corn.

HIM THAT IS WEAK IN  
THE FAITH RECEIVE YE,  
BUT NOT TO DOUBTFUL  
DISPUTATIONS.—xiv. 1.

Another point of great inconvenience and peril, is to entitle the people to hear controversies, and all kinds of doctrine. They say no part of the counsel of God is to be suppressed, nor the people defrauded: so as the difference which the apostle maketh between milk and strong meat is confounded: and his precept, that the weak be not admitted unto questions and controversies, taketh no place.

FOR NONE OF US LIVETH  
TO HIMSELF.—xiv. 7.

A Christian liveth not to himself, yet, of all others, he is most wise for himself. He denieth himself often, yet no man loveth himself so well as he. He is most reproached, yet most honoured. He hath most afflictions, and most comforts.

The more injury his enemies do him, the more advantages he gains by them. The more he forsakes worldly things, the more he enjoys them. He is the most temperate of all men, yet fares most deliciously; he lends and gives most freely, and yet is the greatest usurer; he is meek towards all men, and inexorable by men.

FOR WHATSOEVER THINGS  
WERE WRITTEN AFORE-  
TIME, WERE WRITTEN  
FOR OUR LEARNING,  
THAT WE THROUGH  
PATIENCE AND COMFORT  
OF THE SCRIPTURES  
MIGHT HAVE HOPE.—  
xv. 4.

The history of Providence describeth the times of the "Militant Church," whether it be fluctuant, as the ark of Noah; or moveable, as the ark in the wilderness; or at rest, as the ark in the Temple; that is, the state of the Church in persecution, in remove, and in peace.

## I. C O R I N T H I A N S.

NOW I BESEECH YCU,  
BRETHREN, BY THE  
NAME OF OUR LORD  
JESUS CHRIST, THAT YE  
ALL SPEAK THE SAME  
THING, AND THAT THERE  
BE NO DIVISIONS AMONG  
YOU; BUT THAT YE BE  
PERFECTLY JOINED TO-  
GETHER IN THE SAME  
MIND, AND IN THE SAME  
JUDGMENT.—i. 10.

MEN ought to take heed of rending God's church by two kinds of controversies; the one is, when the matter of the point controverted is too small and light, not worth the heat and strife about it, kindled only by contradiction; for, as it is noted by one of the Fathers, Christ's coat indeed had no seam, but the church's vesture was of divers colours; whereupon he saith, "in the vestment there may be diversity, but no schism;" they be two things, unity and uniformity. The other is, when the matter of the point controverted is great, but it is driven to an over-great subtilty and obscurity, so that it becometh a thing rather ingenious than substantial.

A man that is of judgement and understanding shall sometimes hear ignorant men differ, and know well within himself, that those which so differ mean one thing, and yet they them-

selves would never agree : and if it come so to pass in that distance of judgement which is between man and man, shall we not think that God above, that knows the heart, doth not discern that frail men, in some of their contradictions, intend the same thing and accepteth of both ? The nature of such controversies is excellently expressed by St. Paul, in the warning and precept that he giveth concerning the same, “avoid profane and vain babblings, and oppositions of science falsely so called.” Men create oppositions which are not, and put them into new terms so fixed, as whereas the meaning ought to govern the term, the term in effect governeth the meaning. There be also two false peaces, or unities : the one, when the peace is grounded but upon an implicit ignorance ; for all colours will agree in the dark : the other, when it is pieced up upon a direct admission of contraries in fundamental points : for truth and falsehood, in such things, are like the iron and clay in the toes of Nebuchadnezzar’s image ; they may cleave, but they will not incorporate.

FOR YE ARE YET CARNAL:  
FOR WHEREAS THERE IS  
AMONG YOU ENVYING,  
AND STRIFE, AND DIVI-  
SIONS, ARE YE NOT CAR-  
NAL, AND WALK AS  
MEN?—iii. 8.

The fruits of unity (next unto the well pleasing of God, which is all in all) are two; the one towards those that are without the church, the other towards those that are within. For the former, it is certain, that heresies and schisms are of all others the greatest scandals; yea, more than corruption of manners: for as in the natural body a wound or solution of continuity is worse than a corrupt humour, so in the spiritual: so that nothing doth so much keep men out of the church, and drive men out of the church, as breach of unity; and, therefore, whensoever it cometh to that pass that one saith, “*ecce in deserto*,” another saith, “*ecce in penetralibus*,” that is, when some men seek Christ in the conventicles of heretics, and others in an outward face of a church, that voice had need continually to sound in men’s ears, “*nolite exire*,”—“go not out.” The doctor of the Gentiles (the propriety of whose vocation drew him to have a special care of those without) saith, “If a heathen come in, and hear you speak with

several tongues, will he not say that you are mad?" and, certainly, it is little better: when atheists and profane persons do hear of so many discordant and contrary opinions in religion, it doth avert them from the church, and maketh them "to sit down in the chair of the scorers." It is but a light thing to be vouched in so serious a matter, but yet it expresseth well the deformity. There is a master of scoffing that in his catalogue of books of a feigned library, sets down this title of a book, "The Morris-dance of Heretics;" for, indeed, every sect of them hath a diverse posture, or cringe, by themselves, which cannot but move derision in worldlings and depraved politics, who are apt to condemn holy things.

As for the fruit towards those that are within, it is peace, which containeth infinite blessings; it establisheth faith; it kindleth charity; the outward peace of the church distilleth into peace of conscience, and it turneth the labours of writing and reading of controversies into treatises of mortification and devotion.

Concerning the bonds of unity, the true placing of them importeth exceedingly. There appear to be two extremes: for to certain zealots all speech of pacification is odious. “Is it peace, Jehu?”—“What hast thou to do with peace? turn thee behind me.” Peace is not the matter, but following, and party. Contrariwise, certain Laodiceans and lukewarm persons think they may accommodate points of religion by middle ways, and taking part of both, and witty reconcilements, as if they would make an arbitrement between God and man. Both these extremes are to be avoided; which will be done if the league of Christians, penned by our Saviour himself, were in the two cross clauses thereof soundly and plainly expounded: “He that is not with us is against us; and again, “He that is not against us is with us;” that is, if the points fundamental, and of substance in religion, were truly discerned and distinguished from points not merely of faith, but of opinion, order, or good intention. This is a thing which may seem to many a trivial matter, and done

already; but if it were done less partially, it would be embraced more generally.

THEREFORE LET NO MAN  
GLORY IN MEN: FOR  
ALL THINGS ARE YOURS;  
WHETHER PAUL, OR  
APOLLOS, OR CEPHAS,  
OR THE WORLD, OR LIFE,  
OR DEATH, OR THINGS  
PRESENT, OR THINGS TO  
COME; ALL ARE YOURS;  
AND YE ARE CHRIST'S:  
AND CHRIST IS GOD'S.  
iii. 21-23.

The Christian bears a lofty spirit in a mean condition; when he is ablest, he thinks meanest of himself. He is rich in poverty, and poor in the midst of riches. He be-

lieves all the world to be his, yet he dares take nothing without special leave from God. He covenants with God for nothing, yet looks for a great reward. He loseth his life and gains by it; and whilst he loseth it he saveth it.

BUT TO THE REST SPEAK  
I, NOT THE LORD,—vii.  
12.

It cannot but open men's eyes, to see that many controversies do merely pertain to that which is either not revealed, or positive; and that many others do grow upon weak and obscure inferences or derivations: which latter sort, if men would revive the blessed style of that great doctor of the Gentiles, would be carried thus, "Ego, non Dominus;" and again, "Secundum consilium

meum," in opinions and counsels, and not in positions and oppositions. But men are now over-ready to usurp the style: "Non Ego, sed Dominus;" and not so only, but to bind it with the thunder and denunciation of curses and anathemas, to the terror of those who have not sufficiently learned out of Solomon, that "the causeless curse shall not come."

BUT THIS I SAY, BRETH-  
REN, THE TIME IS  
SHORT. IT REMAINETH,  
THAT BOTH THEY THAT  
HAVE WIVES, BE AS  
THOUGH THEY HAD  
NONE;

AND THEY THAT WEEP,  
AS THOUGH THEY WEPT  
NOT; AND THEY THAT  
REJOICE, AS THOUGH  
THEY REJOICED NOT;  
AND THEY THAT BUY,  
AS THOUGH THEY POS-  
SESSED NOT;

AND THEY THAT USE THIS  
WORLD, AS NOT ABUS-  
ING IT. FOR THE FASH-  
ION OF THIS WORLD  
PASSETH AWAY.—vii.  
29-31.

Were we servants of the precept given, and observers of the heathen's rule. "memento mori," and not become benighted with this seeming felicity, we should enjoy it as men prepared to lose and not wind up our thoughts upon so perishing a fortune: he that is not slackly strong, as the servants of pleasure, how can he be found unready to quit the veil and false visage of his perfection? The soul having shaken off her flesh, doth then set up for herself, and contemning things that are

under, shows what finger hath enforced her; for the souls of idiots are of the same piece with those of statesmen, but now and then nature is at fault, and this good guest of ours takes soil in an imperfect body, and so is slackened from showing her wonders; like an excellent musician, which cannot utter himself upon a defective instrument.

KNOWLEDGE PUFFETH UP,  
BUT CHARITY EDIFIETH.  
VIII. 1.

But yet evermore it must be remembered, that the least part of knowledge passed to man by this so large a charter from God, must be subject to that use for which God hath granted it, which is the benefit and relief of the state and society of man: for otherwise all manner of knowledge becometh malign and serpentine, and therefore, as carrying the quality of the serpent's sting and malice, it maketh the mind of man to swell; as the Scripture sayeth excellently, "Knowledge bloweth up, but charity buildeth up." And again, the same author doth notably disavow both power and knowledge, such as is not dedicated to goodness or love; for saith he, "If I

have all faith, so as I could remove mountains," there is power active; "If I render my body to the fire," there is power passive: "If I speak with the tongues of men and angels," there is knowledge, for language is but the conveyance of knowledge, "all were nothing."

DO YE NOT KNOW THAT  
THEY WHICH MINISTER  
ABOUT HOLY THINGS  
LIVE OF THE THINGS OF  
THE TEMPLE, AND THEY  
WHICH WAIT AT THE  
ALTAR ARE PARTAKERS  
WITH THE ALTAR?

EVEN SO HATH THE LORD  
ORDAINED THAT THEY  
WHICH PREACH THE  
GOSPEL SHOULD LIVE  
OF THE GOSPEL.—IX. 13,  
14.

Touching church maintenance, it is well to be weighed what is "jure divino," and what "jure positivo." It is a constitution of the divine law, from which human laws cannot derogate, that those which feed the flock should live of the flock: that those that serve at the altar should live at the altar; that those which dispense spiritual things should reap temporal things; of which it is also an appendix, that the proportion of this maintenance be not small or necessitous, but plentiful and liberal. So, then, that all the places and offices of the church be provided of such a dotation, that they may be maintained, according to their

several degrees, is a constitution permanent and perpetual: but for particularity of the endowment, whether it should consist of tithes, or lands, or pensions, or mixed, might make a question of convenience, but no question of precise necessity.

WHEREFORE LET HIM  
THAT THINKETH HE  
STANDETH, TAKE HEED  
LEST HE FALL.—X. 12.

To speak truth, no man knows  
the lists of his own patience;  
nor can divine how able he shall

be in his sufferings, till the storm come; the perfectest virtue being tried in action: but I would, out of a care to do the best business well, ever keep a guard, and stand upon keeping faith and a good conscience.

LET NO MAN SEEK HIS  
OWN, BUT EVERY MAN  
ANOTHER'S WEALTH.—  
X. 24.

It is a poor centre of man's  
actions, himself. It is right  
earth; for that only stands

fast upon its own centre; whereas all things that have affinity with the heavens, move upon the centre of another, which they benefit.

WHETHER THEREFORE YE  
EAT OR DRINK, OR  
WHATSOEVER YE DO, DO  
ALL TO THE GLORY OF  
GOD:  
GIVE NONE OFFENCE, NEI-  
THER TO THE JEWS, NOR  
TO THE GENTILES, NOR  
TO THE CHURCH OF GOD.  
EVEN AS I PLEASE ALL  
MEN IN ALL THINGS, NOT  
SEEKING MINE OWN  
PROFIT, BUT THE PROFIT  
OF MANY, THAT THEY  
MAY BE SAVED.—X. 31-  
33.

The greatest error of all, is the mistaking or misplacing of the last or furthest end of knowledge: for men have entered into a desire of learning and knowledge, sometimes upon a natural curiosity, and inquisitive appetite; sometimes to entertain their minds with variety and delight; sometimes for ornament and reputation; and sometimes to enable them to victory of wit and contradiction; and most times for lucre and profession: and seldom sincerely to give a true account of their gift of reason, to the benefit and use of men: as if there were sought in knowledge a couch, whereupon to rest a searching and restless spirit; or a tarrasse for a wandering and variable mind to walk up and down with a fair prospect; or a tower of state, for a proud mind to raise itself upon; or a fort or commanding ground, for strife and contention; or a shop, for profit or sale; and not a rich storehouse, for the glory of the Creator, and the relief of man's estate. But

this is that which will indeed dignify and exalt knowledge, if contemplation and action may be more nearly and straightly conjoined and united together than they have been ; a conjunction like unto that of the two highest planets, Saturn, the planet of rest and contemplation, and Jupiter, the planet of civil society and action : howbeit, I do not mean, when I speak of use and action, that end before mentioned of the applying of knowledge to lucre and profession ; for I am not ignorant how much that diverteth and interrupteth the prosecution and advancement of knowledge, like unto the golden ball thrown before Atalanta, which while she goeth aside and stoopeth to take up, the race is hindered :

“Declinat cursus, aurumque volubile tollit.”

BUT IF ANY MAN SEEM TO  
BE CONTENTIOUS, WE  
HAVE NO SUCH CUSTOM,  
NEITHER THE CHURCHES  
OF GOD.—xi. 16.

Order and decent ceremonies in  
the church are not only comely,  
but commendable ; but there

must be great care not to introduce innovations,  
they will quickly prove scandalous ; men are na-

turally over-prone to suspicion; the true Protestant religion is seated in the golden mean; the enemies unto her are the extremes on either hand.

THAT THERE SHOULD BE  
NO SCHISM IN THE BODY;  
BUT THAT THE MEMBERS  
SHOULD HAVE THE SAME  
CARE ONE FOR ANOTHER.  
—xii. 25.

Schism in the spiritual body of the church, is a greater scandal than a corruption of manners: as in the natural body, a wound or solution of continuity is worse than a corrupt humour.

THOUGH I SPEAK WITH  
THE TONGUES OF MEN  
AND OF ANGELS, AND  
HAVE NOT CHARITY, I  
AM BECOME AS SOUND-  
ING BRASS, OR A TINK-  
LING CYMBAL.—xiii. 1.

There is no danger at all in the proportion or quantity of knowledge, how large soever, lest it should make it swell or out-compass itself; no, but it is merely the quality of knowledge, which, be it in quantity more or less, if it be taken without the true corrective thereof, hath in it some nature of venom or malignity, and some effects of that venom, which is ventosity or swelling. This corrective spice, the mixture whereof maketh knowledge so sovereign, is charity, which the apostle immediately addeth to the former clause; for so he saith, “knowledge bloweth up, but charity

buildeth up ;” not unlike unto that which he delivereth in another place : “ If I spake,” saith he, “ with the tongues of men and angels, and had not charity, it were but as a tinkling cymbal ;” not but that it is an excellent thing to speak with the tongues of men and angels, but because, if it be severed from charity, and not referred to the good of men and mankind, it hath rather a sounding and unworthy glory, than a meriting and substantial virtue.

AND NOW ABIDETH FAITH,  
HOPE, CHARITY, THESE  
THREE ; BUT THE GREAT-  
EST OF THESE IS CHAR-  
ITY.—XIII. 13.

Certainly, it is heaven upon earth, to have a man’s mind move in charity, rest in provi-

dence, and turn upon the poles of truth.

FOR I DELIVERED UNTO  
YOU FIRST OF ALL, THAT  
WHICH I ALSO RECEIV-  
ED, HOW THAT CHRIST  
DIED FOR OUR SINS AC-  
CORDING TO THE SCRIP-  
TURES :

AND THAT HE WAS BUR-  
IED, AND THAT HE ROSE  
AGAIN THE THIRD DAY  
ACCORDING TO THE  
SCRIPTURES :

AND THAT HE WAS SEEN  
OF CEPHAS, THEN OF  
THE TWELVE :

*I believe* that in time, Jesus the Lord was born in the days of Herod, and suffered under the government of Pontius Pilate, being deputy of the Romans, and under the high priesthood of Caiaphas, and was betrayed by Judas, one of the twelve

AFTER THAT, HE WAS  
SEEN OF ABOVE FIVE  
HUNDRED BRETHREN AT  
ONCE; OF WHOM THE  
GREATER PART REMAIN  
UNTO THIS PRESENT,  
BUT SOME ARE FALLEN  
ASLEEP.

AFTER THAT, HE WAS SEEN  
OF JAMES; THEN OF  
ALL THE APOSTLES.

AND LAST OF ALL HE WAS  
SEEN OF ME ALSO, AS  
OF ONE BORN OUT OF  
DUE TIME.—XV. 3-8.

apostles, and was crucified at Hierusalem, and after a true and natural death, and his body laid in the sepulchre, the third day he raised himself from the bonds of death, and arose and showed himself to many chosen witnesses, by the space of

divers days, and at the end of those days, in the sight of many, ascended into heaven; where he continueth his intercession; and shall from thence, at the day appointed, come in greatest glory to judge the world.

IF IN THIS LIFE ONLY, WE  
HAVE HOPE IN CHRIST,  
WE ARE OF ALL MEN  
MOST MISERABLE.—XV.  
19.

If vices were upon the whole matter profitable, the virtuous man would be the sinner.

I PROTEST BY YOUR RE-  
JOICING WHICH I HAVE  
IN CHRIST JESUS OUR  
LORD, I DIE DAILY.—  
XV. 31.

I have often thought upon death, and I find it the least of all evils. All that which is

past is as a dream, and he that hopes or depends upon time coming, dreams waking. So much of our life as we have discovered is already dead;

and all those hours which we share, even from the breasts of our mother, until we return to our grandmother the earth, are part of our dying days; whereof even this one, and those that succeed are of the same nature, for we die daily; and as others have given place to us, so we must in the end give way to others.

THOU FOOL, THAT WHICH  
THOU SOWEST IS NOT  
QUICKENED EXCEPT IT  
DIE.—XV. 36.

Man having derived his being  
from the earth, first lives the  
life of a tree, drawing his nour-

ishment as a plant, and made ripe for death he tends downwards, and is sowed again in his mother the earth, where he perisheth not, but expects a quickening.

IT IS SOWN A NATURAL  
BODY, IT IS RAISED  
A SPIRITUAL BODY.  
THERE IS A NATURAL  
BODY, AND THERE IS A  
SPIRITUAL BODY.—XV.  
44.

The Christian's death makes  
not an end of him. His soul  
which was put into his body,  
is not to be perfected without

his body; yet, his soul is more happy when it is separated from his body, than when it was joined unto it: And his body, though torn in

pieces, burnt to ashes, ground to powder, turned to rottenness, shall be no loser.

BUT THANKS BE TO GOD,  
WHICH GIVETH US THE  
VICTORY, THROUGH OUR  
LORD JESUS CHRIST.—  
xv. 57.

The Christian's advocate, his surety shall be his judge; his mortal part shall become immortal; and what was sown in corruption and defilement shall be raised in incorruption and glory; and a finite creature shall possess an infinite happiness. Glory be to God.

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## 2 CORINTHIANS.

FOR OUR REJOICING IS  
THIS, THE TESTIMONY  
OF OUR CONSCIENCE,  
THAT IN SIMPLICITY  
AND GODLY SINCERITY,  
NOT WITH FLESHLY  
WISDOM, BUT BY THE  
GRACE OF GOD, WE  
HAVE HAD OUR CON-  
VERSATION IN THE  
WORLD, AND MORE  
ABUNDANTLY TO YOU-  
WARD.—i. 12.

MERIT and good works is the end of man's motion; and conscience of the same is the accomplishment of man's rest; for if a man can be a partaker of God's theatre, he shall likewise be a partaker of God's rest.

“And God turned, and beheld the works, which his hands had made, and saw that they were all very good;” and then the Sabbath.

WHILE WE LOOK NOT AT  
THE THINGS WHICH ARE  
SEEN, BUT AT THE  
THINGS WHICH ARE NOT  
SEEN: FOR THE THINGS  
WHICH ARE SEEN ARE  
TEMPORAL; BUT THE  
THINGS WHICH ARE  
NOT SEEN ARE ETER-  
NAL.—IV. 18.

If the affections in themselves were pliant and obedient to reason, it were true, there should be no great use of persuasions and insinuations to the will, more than of naked proposition and proofs; but in regard to the continual mutinies and seditions of the affections.

“Video meliora, proboque;  
Deteriora sequor :”\*

reason would become captive and servile, if eloquence of persuasions did not practise and win the imagination from the affections’ part, and contract a confederacy between the reason and imagination against the affections; for the affections themselves carry ever an appetite to good, as reason doth. The difference is, that the affection beholdeth merely the present; reason beholdeth the future and sum of time. And therefore the present filling the imagination

\* I see, and approve the good,  
But yet pursue the evil.

more, reason is commonly vanquished ; but after that force of eloquence and persuasion hath made things future and remote appear as present, then upon the revolt of the imagination reason prevaileth.

FOR WHETHER WE BE BESIDE OURSELVES, IT IS TO GOD : OR WHETHER WE BE SOBER, IT IS FOR YOUR CAUSE.—V. 13.

This is the true image and true temper of a man, and of him that is God's faithful workman ; his carriage and conversation towards God is full of passion, of zeal, and of trammises ; thence proceed groans unspeakable, and exultings likewise in comfort, ravishment of spirit and agonies ; but contrariwise, his carriage and conversation towards men is full of mildness, sobriety, and applicable demeanour. Hence is that saying, "I am become all things to all men," and such like.

Contrary it is with hypocrites and impostors, for they in the church, and before the people, set themselves on fire, and are carried as it were out of themselves, and becoming as men inspired with holy furies, they set heaven and

earth together; but if a man did see their solitary and separate meditations, and conversation whereunto God is only privy, he might, towards God, find them not only cold and without virtue, but also full of ill-nature and leaven; "Sober enough to God, and transported only to men."

ARE THEY MINISTERS OF  
CHRIST? (I SPEAK AS  
A FOOL) I AM MORE; IN  
LABOURS MORE ABUN-  
DANT, IN STRIPES  
ABOVE MEASURE, IN  
PRISONS MORE FRE-  
QUENT, IN DEATHS OFT.  
xi. 23.

The Christian is often in prison, yet always at liberty; a free-man, though a servant. He loves not honour amongst men, yet highly prizeth a good name.

## GALATIANS.

FOR DO I NOW PERSUADE  
MEN, OR GOD? OR DO I  
SEEK TO PLEASE MEN?  
FOR IF I YET PLEASED  
MEN, I SHOULD NOT  
BE THE SERVANT OF  
CHRIST.--i. 10.

The Christian desires to have more grace than any man hath in the world, yet is truly sorrowful when he seeth any man have less than himself; he knoweth no man after the flesh, yet gives all men their due respects; he knoweth if he please man he cannot be the servant of Christ; yet for Christ's

sake he pleaseth all men in all things. He is a peace-maker, yet is a continual fighter, and is an irreconcilable enemy.

BUT WHEN IT PLEAS-  
ED GOD, WHO SEPARATED  
ME FROM MY MOTHER'S  
WOMB, AND CALLED ME  
BY HIS GRACE,  
TO REVEAL HIS SON IN  
ME, THAT I MIGHT  
PREACH HIM AMONG  
THE HEATHEN; IMME-  
DIATELY I CONFERRED  
NOT WITH FLESH AND  
BLOOD.—i. 15, 16.

As to the will of man, it is most maniable and obedient; as that which admitteth most medicines to cure and alter it. The most sovereign of all is religion, which is able to change and transform it in the deepest and most inward inclinations and motions.

BUT IF YE BITE AND DE-  
VOUR ONE ANOTHER,  
TAKE HEED THAT YE  
BE NOT CONSUMED ONE  
OF ANOTHER.—v. 15.

I can say to you but as the Scripture saith, "If ye bite one another, ye shall be consumed one of another; if ye fret and gall one another's reputation, the end will be, that every man shall go hence, like coin cried down, of less price than he came hither.

FOR THE FLESH LUSTETH  
AGAINST THE SPIRIT,  
AND THE SPIRIT  
AGAINST THE FLESH;  
AND THESE ARE CON-

The Christian hath within him both flesh and spirit, yet he is not a double-minded man; he is

TRARY THE ONE TO THE  
OTHER; SO THAT YE  
CANNOT DO THE THINGS  
THAT YE WOULD.—V.  
17.

often led captive by the law  
of sin, yet, it never gets domin-  
ion over him; he cannot sin,

yet can do nothing without sin. He doth nothing  
against his will, yet, maintains he doth what he  
would not. He wavers and doubteth, yet ob-  
tains.

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## EPHESIANS.

NOW THEREFORE YE ARE  
NO MORE STRANGERS  
AND FOREIGNERS, BUT  
FELLOW-CITIZENS WITH  
THE SAINTS, AND OF  
THE HOUSEHOLD OF  
GOD.—II. 19.

Do we not see, that in the ad-  
ministration of the world under  
the great monarch, God him-  
self, that his laws are diverse;

one law in spirits, another in bodies; one law in  
regions celestial, another in elementary; and yet  
the creatures are all one mass or lump, without  
any “vacuum” or separation? Do we not like-  
wise see in the state of the church, that amongst  
people of all languages and lineages there is one  
communion of saints, and that we are all fellow-  
citizens and naturalized of the heavenly Jerusa-

salem; and yet, nevertheless, divers and several ecclesiastical laws, policies, and hierarchies, according to the speech of that worthy father, “*In veste varietas sit, scissura non sit*?”

ENDEAVOURING TO KEEP  
THE UNITY OF THE SPI-  
RIT IN THE BOND OF  
PEACE.

THERE IS ONE BODY, AND  
ONE SPIRIT, EVEN AS  
YE ARE CALLED IN ONE  
HOPE OF YOUR CALL-  
ING;

ONE LORD, ONE FAITH,  
ONE BAPTISM.—iv. 3-5.

For the point, that there should be but one form of discipline in all churches, and that imposed by necessity of a commandment and prescript out of the Word of God; it is a matter volumes have been compiled of, and therefore cannot receive a brief redargution. I for my part do confess, that in revolving the Scriptures I could never find any such thing: but that God had left the like liberty to the church government, as he had done to the civil government; to be varied according to time, and place, and accidents, which nevertheless his high and divine providence doth order and dispose. For all civil governments are restrained from God unto the general grounds of justice and manners; but the policies and forms of them are left free: so

that monarchies and kingdoms, senates and seignories, popular states, and communalities, are lawful, and where they are planted ought to be maintained inviolate.

So, likewise, in church matters, the substance of doctrine is immutable; and so are the general rules of government: but for rites and ceremonies, and for the particular hierarchies, policies, and disciplines of churches, they be left at large. And, therefore, it is good we return unto the ancient bounds of unity in the church of God; which was, one faith, one baptism; and not one hierarchy, one discipline; and that we observe the league of Christians, as it is penned by our Saviour; which is in substance of doctrine this: "He that is not with us, is against us:" but in things indifferent, and but of circumstance this; "He that is not against us, is with us." In these things, so as the general rules be observed; that Christ's flock be fed; that there be a succession in bishops and ministers, which are the prophets of the New Testament; that there be a due and reverent use of the power of

the keys; that those that preach the gospel, live of the gospel; that all things tend to edification; that all things be done in order, and with decency, and the like: the rest is left to the holy wisdom and spiritual discretion of the master builders and inferior builders in Christ's church; as it is excellently alluded by that father that noted that Christ's garment was without seam; and yet the church's garment was of divers colours: and thereupon setteth down for a rule; "*in veste varietas sit, scissura non sit.*"

In which variety, nevertheless, it is a safe and wise course to follow good examples and precedents; but then by the rule of imitation and example to consider not only which are best, but which are the likeliest; as, namely, the government of the church in the purest times of the first good emperors that embraced the faith. For the times of persecution, before temporal princes received our faith, as they were excellent times for doctrine and manners, so they be improper and unlike examples of

outward government and policy. And so much for this point: now to the particular points of controversies, or rather of reformation.

AND HE GAVE SOME,  
APOSTLES; AND SOME,  
PROPHETS; AND SOME,  
EVANGELISTS; AND  
SOME, PASTORS AND  
TEACHERS.—iv. 11."

I believe, that there is also a holy succession in the prophets of the New Testament and fathers of the church, from the time of the apostles and disciples which saw our Saviour in the flesh, unto the consummation of the work of the ministry; which persons are called from God by gift, or inward anointing; and the vocation of God followed by an outward calling and ordination of the church.

HAVING THE UNDER-  
STANDING DARKENED,  
BEING ALIENATED FROM  
THE LIFE OF GOD  
THROUGH THE IGNOR-  
ANCE THAT IS IN THEM,  
BECAUSE OF THE BLIND-  
NESS OF THEIR HEART.  
—iv. 18. \*

The mind of a man, as it is not a vessel of that content or receipt to comprehend knowledge without helps or supplies: so again it is not sincere, but of an ill and corrupt tincture. Of the inherent and profound errors and superstitions in the nature of the mind, and of the four sorts of idols or

false appearances that offer themselves to the understanding in the inquisition of knowledge ; that is to say, the idols of the tribe, the idols of the palace, the idols of the cave, and the idols of the theatre : that these four, added to the incapacity of the mind, and the vanity and malignity of the affections, leave nothing but impotency and confusion.

¶ The human understanding resembles not a *dry light*, but admits a tincture of the will and passions, which generate their own system accordingly : for man always believes more readily that which he prefers. He, therefore, rejects difficulties for want of patience in investigation ; sobriety, because it limits his hope ; the depths of nature, from superstition ; the light of experiment, from arrogance and pride, lest his mind should appear to be occupied with common and varying objects ; paradoxes, from a fear of the opinion of the vulgar ; in short, his feelings imbue and corrupt his understanding in innumerable and sometimes imperceptible ways.

BE YE ANGRY, AND SIN  
NOT: LET NOT THE SUN  
GO DOWN UPON YOUR  
WRATH.—iv. 26.

To seek to extinguish anger utterly, is but a bravery of the Stoics. We have better oracles: “Be

angry, but sin not: let not the sun go down on your anger.” Anger must be limited and confined, both in race and in time.

AND, YE FATHERS, PRO-  
VOKE NOT YOUR CHILD-  
REN TO WRATH.—vi. 4.

The illiberality of parents, in allowance towards their children, is an harmful error, and makes them base; acquaints them with shifts; makes them sort with mean company; and makes them surfeit more when they come to plenty: and therefore the proof is best when men keep their authority towards their children, but not their purse. Men have a foolish manner (both parents, and schoolmasters, and servants) in creating and breeding an emulation between brothers during childhood, which many times sorteth to discord when they are men, and disturbeth families.

## P H I L I P P I A N S.

PAUL AND TIMOTHEUS,  
THE SERVANTS OF JESUS  
CHRIST, TO ALL THE  
SAINTS IN CHRIST JESUS  
WHICH ARE AT PHILIP-  
PI, WITH THE BISHOPS  
AND DEACONS. i. l.

For the government of bishops, I, for my part, not prejudging the precedents of other reformed churches, do hold it warranted by the word of God, and by the practice of the ancient church in the better times, and much more convenient for kingdoms, than parity of ministers and government by synods. But then, farther, it is to be considered, that the church is not now to plant or build; but only to be pruned from corruption, and to be repaired and restored in some decays.

For it is worth the noting, that the Scripture saith, “*Translatio sacerdotio, necesse est ut et legis fiat translatio.*” It is not possible, in respect of the great and near sympathy between the state civil and the state ecclesiastical, to make so main an alteration in the church, but it would have a perilous operation upon the king-

doms; and, therefore, it is fit that controversy be in peace and silence.

But there be two circumstances in the administration of bishops, wherein, I confess, I could never be satisfied; the one, the sole exercise of their authority; the other, the deputation of their authority.

For the first, the bishop giveth orders alone, excommunicateth alone, judgeth alone. This seemeth to be a thing almost without example in good government, and therefore not unlikely to have crept in in the degenerate and corrupt times. We see the greatest kings and monarchs have their councils. There is no temporal court in England of the higher sort where the authority doth rest in one person. The king's bench, common-pleas, and the exchequer, are benches of a certain number of judges. The Chancellor of England hath an assistance of twelve masters of the chancery. The master of the wards hath a council of the court; so hath the chancellor of the duchy. In the Exchequer Chamber, the lord treasurer is joined with the chancellor and

the barons. The masters of the requests are ever more than one. The justices of assize are two. The lord presidents in the North and in Wales have councils of divers. The Star Chamber is an assembly of the king's privy council, aspersed with the lords spiritual and temporal: so as in courts the principal person hath ever either colleagues or assessors.

The like is to be found in other well-governed commonwealths abroad, where the jurisdiction is yet more dispersed; as in the court of parliament of France, and in other places. No man will deny but the acts that pass the bishop's jurisdiction are of as great importance as those that pass the civil courts: for men's souls are more precious than their bodies or goods; and so are their good names. Bishops have their infirmities, and have no exception from that general malediction which is pronounced against all men living, "Væ\* soli, nam si occideret, &c." Nay, we see that the first warrant in spiritual causes is directed to a number, "Die

\* Ecclesiastes, iv. 10.

*Ecclesiæ* ;”\* which is not so in temporal matters : and we see that in general causes of church government, there are as well assemblies of all the clergy in councils, as of all the states in parliament. Whence should this sole exercise of jurisdiction come ? Surely, I do suppose, and, I think, upon good ground, that “*ab initio non fuit ita* ;” and that the deans and chapters were councils about the sees and chairs of bishops at the first, and were unto them a presbytery or consistory ; and intermeddled not only in the disposing of their revenues and endowments, but much more in jurisdiction ecclesiastical. But it is probable, that the deans and chapters stuck close to the bishops in matters of profit and the world, and would not lose their hold ; but in matters of jurisdiction, which they accounted but trouble and attendance, they suffered the bishops to encroach and usurp ; and so the one continueth, and the other is lost. And we see that the Bishop of Rome, “*fas enim et ab hoste doceri*,” and no question in that church the first institu-

\* Tell the Church.

tions were excellent, performeth all ecclesiastical jurisdiction as in consistory.

WHEREFORE, MY BELOVED, AS YE HAVE ALWAYS OBEYED, NOT AS IN MY PRESENCE ONLY, BUT NOW MUCH MORE IN MY ABSENCE, WORK OUT YOUR OWN SALVATION WITH FEAR AND TREMBLING.

FOR IT IS GOD WHICH WORKETH IN YOU BOTH TO WILL AND TO DO OF HIS GOOD PLEASURE.—  
II. 12, 13.

The Christian knoweth God's providence is in all things, yet, is so diligent in his calling and business, as if he were to cut out the thread of his happiness. He believes beforehand that God hath purposed what he

shall be, and that nothing can make him to alter his purpose ; yet, prays and endeavors, as if he would force God to save him forever.

BE CAREFUL FOR NOTHING ; BUT IN EVERY THING BY PRAYER AND SUPPLICATION WITH THANKSGIVING LET YOUR REQUESTS BE MADE KNOWN UNTO GOD.—IV. 6.

The Christian prays and labours for that which he is confident God means to give ; and the more assured he is, the more earnest he prays for that he

knows he shall never obtain, and yet gives not over. He prays and labours for that which he knows he shall be no less happy without ; he prays with all his heart not to be led into temp-

tation, yet rejoiceth when he is fallen into it; he believes his prayers are heard, even when they are denied, and gives thanks for that which he prays against.

NOT THAT I SPEAK IN  
RESPECT OF WANT; FOR  
I HAVE LEARNED, IN  
WHATSOEVER STATE I  
AM, THEREWITH TO BE  
CONTENT.—IV. 11.

This is certain, the mind that is most prone to be puffed up with prosperity, is most weak and apt to be dejected with the least puff of adversity. Indeed she is strong enough to make an able man stagger, striking terrible blows; but true Christian wisdom gives us armour of proof against all assaults, and teacheth us in all estates to be content: for though she cause our truest friends to declare themselves our enemies; though she give heart then to the most cowardly to strike us; though an hour's continuance countervails an age of prosperity; though she cast in our dish all that ever we have done; yet hath she no power to hurt the humble and wise, but only to break such as too much prosperity hath made stiff in their own thoughts, but weak indeed; and fitted

for renewing : when the wise rather gather from thence profit and wisdom ; by the example of David, who said, “ Before I was chastised I went astray.” Now, then, he that knoweth the right way, will look better to his footing. Cardan saith, that weeping, fasting, and sighing, are the chief purges of grief ; indeed naturally they do assuage sorrow : but God in this case is the only and best physician ; the means he hath ordained are the advice of friends, the amendment of ourselves : for amendment is both physician and cure.

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## COLOSSIANS.

AND HE IS THE HEAD OF  
THE BODY, THE CHURCH :  
WHO IS THE BEGINNING,  
THE FIRST-BORN FROM  
THE DEAD ; THAT IN  
ALL THINGS HE MIGHT  
HAVE THE PRE-EMI-  
NENCE.—i. 18.

I BELIEVE, that there is a universal or catholic church of God, dispersed over the face of the earth, which is Christ's spouse, and Christ's body ; being gathered of the fathers of the old world, of the church of the Jews, of the spirits of the

faithful dissolved, and the spirits of the faithful militant, and of the names yet to be born, which are already written in the book of life. That there is also a visible church, distinguished by the outward works of God's covenant, and the receiving of the holy doctrine, with the use of the mysteries of God, and the invocation, and sanctification of his holy name.

LET NO MAN BEGUILÉ  
YOU OF YOUR REWARD  
IN A VOLUNTARY HU-  
MILITY AND WORSHIP-  
PING OF ANGELS, IN-  
TRUDING INTO THOSE  
THINGS WHICH HE  
HATH NOT SEEN, VAIN-  
LY PUFFED UP BY HIS  
FLESHLY MIND.—ii. 18.

The nature of angels and spirits, which is an appendix of theology, both divine and natural, is neither inscrutable nor interdicted; for although the Scripture saith, “Let no man deceive

you in sublime discourse touching the worship of angels, pressing into that he knoweth not,” etc., yet, notwithstanding, if you observe well that precept it may appear thereby that there be two things only forbidden, adoration of them, and opinion fantastical of them; either to extol them farther than appertaineth to the degree of a creature, or to extol a man's knowledge

of them farther than he hath ground. But the sober and grounded inquiry, which may arise out of the passages of Holy Scriptures, or out of the gradations of nature, is not restrained. So of degenerate and revolted spirits, the conversing with them or the employment of them is prohibited, much more any veneration towards them; but the contemplation or science of their nature, their power, their illusions, either by Scripture or reason, is a part of spiritual wisdom. For so the apostle saith, "We are not ignorant of his stratagems." And it is no more unlawful to inquire the nature of evil spirits, than to inquire the force of poisons in nature, or the nature of sin and vice in morality.

FOR YE ARE DEAD, AND  
YOUR LIFE IS HID WITH  
CHRIST IN GOD.—III. 3.

The Christian was born dead; yet so that it had been murder for any one to have taken his life away. After he began to live, he was ever dying. And though he hath an eternal life begun in him, yet he makes account he has a death to pass through.

AND ABOVE ALL THESE  
THINGS PUT ON CHAR-  
ITY, WHICH IS THE  
BOND OF PERFECTNESS.  
—iii. 14.

There is a kind of culture of the mind that seemeth yet more accurate and elaborate than the rest, and is built upon this ground; that the minds of all men are at some times in a state more perfect, and at other times in a state more depraved. The purpose therefore of this practice is, to fix and cherish the good hours of the mind, and to obliterate and take forth the evil. The fixing of the good hath been practised by two means, vows or constant resolutions, and observances or exercises; which are not to be regarded so much in themselves, as because they keep the mind in continual obedience. The obliteration of the evil hath been practised by two means, some kind of redemption or expiation of that which is past, and an inception or account “de novo,” for the time to come. But this part seemeth sacred and religious, and justly; for all good moral philosophy, as was said, is but a handmaid to religion.

Wherefore we will conclude with that last point which is of all other means the most com-

pendious and summary, and again, the most noble and effectual to the reducing of the mind unto virtue and good estate ; which is, the electing and propounding unto a man's self good and virtuous ends of his life, such as may be in a reasonable sort within his compass to attain. For if these two things be supposed, that a man set before him honest and good ends, and again, that he be resolute, constant, and true unto them ; it will follow that he shall mould himself into all virtue at once. And this indeed is like the work of nature ; whereas the other course is like the work of the hand. For as when a carver makes an image, he shapes only that part whereupon he worketh (as if he be upon the face, that part which shall be the body is but a rude stone still, till such time as he comes to it) ; but, contrariwise, when nature makes a flower or living creature, she formeth rudiments of all the parts at one time : so in obtaining virtue by habit, while a man practiseth temperance, he doth not profit much to fortitude, nor the like ; but when he dedicateth and

applieth himself to good ends, look, what virtue soever the pursuit and passage towards those ends doth commend unto him, he is invested of a precedent disposition to conform himself thereunto. Which state of mind Aristotle doth excellently express himself, that it ought not to be called virtuous, but divine : his words are these : “*Immanitati autem consentaneum est opponere eam, quæ supra humanitatem est, heroicam sive divinam virtutem :*” and a little after, “*Nam ut feræ neque vitium neque virtus est, sic neque Dei : sed hic quidem status altius quiddam virtute est, ille aliud quiddam a vitio.*” And therefore we may see what celsitude of honour Plinius Secundus attributed to Trajan in his funeral oration ; where he said, “that men needeth to make no other prayers to the gods, but that they would continue as good lords to them as Trajan had been ;” as if he had not been an imitation of divine nature, but a pattern of it. But these be heathen and profane passages, having but a shadow of that divine state of mind, which religion and the holy faith doth

conduct men unto, by imprinting upon their souls charity, which is excellently called the bond of perfection, because it comprehendeth and fasteneth all virtues together. And it is elegantly said by Menander of vain love, which is but a false imitation of divine love, "*Amor melior sophistæ lævo ad humanam vitam,*" that love teacheth a man to carry himself better than the sophist or preceptor; which he calleth left-handed, because, with all his rules and precepts, he cannot form a man so dexterously, nor with that facility to prize himself and govern himself, as love can do: so certainly, if a man's mind be truly inflamed with charity, it doth work him suddenly into greater perfection than all the doctrine of morality can do, which is but a sophist in comparison of the other.

LET THE WORD OF CHRIST  
DWELL IN YOU RICHLY  
IN ALL WISDOM; TEACH-  
ING AND ADMONISHING  
ONE ANOTHER IN  
PSALMS, AND HYMNS,  
AND SPIRITUAL SONGS,  
SINGING WITH GRACE  
IN YOUR HEARTS TO THE  
LORD.—iii. 16.

For music in churches; that there should be singing of psalms and spiritual songs, is not denied: so the question is "de modo;" wherein if a man

will look attentively into the order and observation of it, it is easy to discern between the wisdom of the institution and the excess of the late times. For, first, there are no songs or verses sung by the choir, which are not supposed by continual use to be so familiar with the people, as they have them without book, whereby the sound hurteth not the understanding: and those which cannot read upon the book, are yet partakers of the sense, and may follow it with their mind. So, again, after the reading of the word, it was thought fit there should be some pause for holy meditation, before they proceeded to the rest of the service: which pause was thought fit to be filled rather with some grave sound, than with a still silence; which was the reason of the playing upon the organs after the Scriptures read: all which was decent and tending to edification. But then the curiosity of division and reports, and other figures of music, have no affinity with the reasonable service of God, but were added in the more pompous times.

LUKE, THE BELOVED PHYSICIAN, AND DEMAS, GREET YOU.—iv. 14.

St. Luke, the Evangelist, fulfilled fourscore years; an eloquent man, and a traveller, St. Paul's inseparable companion, and a physician.

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## 1 THESSALONIANS.

AND WE BESEECH YOU, BRETHREN, TO KNOW THEM WHICH LABOUR AMONG YOU, AND ARE OVER YOU IN THE LORD, AND ADMONISH YOU; AND TO ESTEEM THEM VERY HIGHLY IN LOVE FOR THEIR WORK'S SAKE.—v. 12, 13.

THE persons of churchmen are to be had in due respect for their work's sake, and protected from scorn; but if a clergyman be loose and scandalous, he must not be patronized nor winked at; the example of a few such corrupt many.

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## 2 THESSALONIANS.

WHO OPPOSETH AND EXALTETH HIMSELF ABOVE ALL THAT IS CALLED GOD, OR THAT IS WORSHIPPED; SO THAT HE, AS GOD, SITTETH IN THE TEMPLE OF GOD. SHEWING HIMSELF THAT HE IS GOD.—ii. 4.

MY LORDS,—I brought before you the first sitting of this term the cause of duels; but now this last sitting I shall bring before you a cause concerning

the greatest duel which is in the Christian world, the duel and conflict between the lawful authority of sovereign kings, which is God's ordinance for the comfort of human society, and the swelling pride and usurpation of the see of Rome "in temporalibus," tending altogether to anarchy and confusion. Wherein if this pretence in the Pope of Rome, by cartels to make sovereign princes as the banditti, and to proscribe their lives, and to expose their kingdoms to prey ; if these pretences, I say, and all persons that submit themselves to that part of the Pope's power in the least degree, be not by all possible severity repressed and punished, the state of Christian kings will be no other than the ancient torment described by the poets in the hell of the heathen ; a man sitting richly robed, solemnly attended, delicious fare, &c., with a sword hanging over his head, hanging by a small thread, ready every moment to be cut down by an accursing and accursed hand. Surely I had thought they had been the prerogatives of God alone, and of his secret judgments : "Solvam cingula regum," I

will loosen the girdles of kings ; or again, “ He poureth contempt upon princes ;” or, “ I will give a king in my wrath, and take him away again in my displeasure ;” and the like : but if these be the claims of a mortal man, certainly they are but the mysteries of that person which “ exalts himself above all that is called God, *supra omne quod dicitur Deus.*” Note it well, not above God, though that in a sense be true, but above all that is called God ; that is, lawful kings and magistrates.

NOW THE LORD OF PEACE  
HIMSELF GIVE YOU  
PEACE ALWAYS BY ALL  
MEANS. THE LORD BE  
WITH YOU ALL.—iii. 16.

God is the God of peace ; it is one of his attributes, therefore by him alone we must pray and hope to continue it : there is the foundation.

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## 1 TIMOTHY.

NOT A NOVICE, LEST  
BEING LIFTED UP WITH  
PRIDE HE FALL INTO  
THE CONDEMNATION OF  
THE DEVIL.—iii. 6.

“ *Nemo subito fingitur :*” the conversions of minds are not so swift as the conversions of times. Nay, in effects of grace, which exceed

far the effects of nature, we see St. Paul makes a difference between those he calls Neophytes, that is, newly grafted into Christianity, and those that are brought up in the faith. And so we see by the laws of the Church that the children of Christians shall be baptized in regard of the faith of their parents: but the child of an ethnic may not receive baptism till he be able to make an understanding profession of his faith.

AND WITHOUT CONTRO-  
VERSY, GREAT IS THE  
MYSTERY OF GODLI-  
NESS: GOD WAS MANI-  
FEST IN THE FLESH,  
JUSTIFIED IN THE SPI-  
RIT, SEEN OF ANGELS,  
PREACHED UNTO THE  
GENTILES, BELIEVED  
ON IN THE WORLD, RE-  
CEIVED UP INTO GLORY.  
iii. 16.

I believe, that Jesus, the Lord, became in the flesh a sacrificer and a sacrifice for sin; a satisfaction and price to the justice of God; a meriter of glory and the kingdom; a pattern of all

righteousness; a preacher of the word which himself was; a finisher of the ceremonies; a corner-stone to remove the separation between Jew and Gentile; an intercessor for the church; a lord of nature in his miracles; a conqueror of death and the power of darkness in his resurrection; and that he fulfilled the whole counsel of

God, performing all his sacred offices and anointing on earth, accomplished the whole work of the redemption and restitution of man to a state superior to the angels; whereas the state of man by creation was inferior; and reconciled and established all things according to the eternal will of the Father.

TILL I COME, GIVE ATTENDANCE TO READING.  
—iv. 13.

You should continue the studying of your books, and not spend on upon the old stock.

¶ Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider.

MEDITATE UPON THESE THINGS; GIVE THYSELF WHOLLY TO THEM; THAT THY PROFITING MAY APPEAR TO ALL.--  
iv. 15.

I hold every man a debtor to his profession; from the which, as men of course do seek to receive countenance and profit, so ought they of duty to endeavour themselves, by way of amends, to be a help and ornament thereunto.

BUT IF ANY PROVIDE NOT  
FOR HIS OWN, AND  
ESPECIALLY FOR THOSE  
OF HIS OWN HOUSE,  
HE HATH DENIED THE  
FAITH, AND IS WORSE  
THAN AN INFIDEL.—  
V. S.

A Christian believes him to be worse than an infidel that provides not for his family, yet himself lives and dies without care.

BUT THEY THAT WILL BE  
RICH, FALL INTO TEMP-  
TATION, AND A SNARE,  
AND INTO MANY FOOL-  
ISH AND HURTFUL  
LUSTS, WHICH DROWN  
MEN IN DESTRUCTION  
AND PERDITION.

FOR THE LOVE OF MONEY  
IS THE ROOT OF ALL  
EVIL: WHICH WHILE  
SOME COVETED AFTER,  
THEY HAVE ERRED  
FROM THE FAITH, AND  
PIERCED THEMSELVES  
THROUGH WITH MANY  
SORROWS.—vi. 9, 10.

But men, if they be in their own power, and do bear and sustain themselves, and be not carried away with a whirlwind or tempest of ambition, ought, in the pursuit of their own fortune, to set before their eyes not only that general map of the world, that “all things are

vanity and vexation of spirit,” but many other more particular cards and directions: chiefly that,—that being, without well-being, is a curse, —and the greater being the greater curse; and that all virtue is most rewarded, and all wickedness most punished in itself: according as the poet saith excellently:

“Quæ vobis, quæ digna, viri, pro laudibus istis  
Præmia posse rear solvi? pulcherrima primum  
Dii moresque dabunt vestri.”\*

And so of the contrary. And, secondly, they ought to look up to the eternal providence and divine judgement, which often subverteth the wisdom of evil plots and imaginations, according to that Scripture, “He hath conceived mischief, and shall bring forth a vain thing.” And although men should refrain themselves from injury and evil arts, yet this incessant and Sabbathless pursuit of man’s fortune leaveth not the tribute which we owe to God of our time; who, we see, demanded a tenth of our substance, and a seventh, which is more strict, of our time: and it is to small purpose to have an erected face towards heaven, and a perpetual grovelling spirit upon earth, eating dust, as doth the serpent, “Atque affigit humo divinæ particulam auræ.”† And if any man flatter himself that he

\* What, O men, what worthy rewards can I think of to be paid you for these praises? First of all, the gods, and your own virtues, will render you the best.

† And fasten a particle of the Divine breath to the ground.

will employ his fortune well, though he should obtain it ill, as was said concerning Augustus Cæsar, and after of Septimius Severus, “that either they should never have been born, or else they should never have died,” they did so much mischief in the pursuit and ascent of their greatness, and so much good when they were established; yet these compensations and satisfactions are good to be used, but never to be purposed.

O TIMOTHY, KEEP THAT WHICH IS COMMITTED TO THY TRUST, AVOIDING PROFANE AND VAIN BABBLINGS, AND OPPOSITIONS OF SCIENCE FALSELY SO CALLED.—vi. 20.

BUT REFUSE PROFANE AND OLD WIVES’ FABLES, AND EXERCISE THYSELF RATHER UNTO GODLINESS.—iv. 7.

LET NO MAN DECEIVE YOU WITH VAIN WORDS. Eph. v. 6.

There are three forms of speaking, which are as it were the style and phrase of imposture.

The first kind is of them, who as soon as they have gotten any subject or matter do straght cast it into an art, inventing new terms of art, reducing all into divisions and distinctions;

thence drawing assertions or positions, and so framing oppositions by questions and answers. Hence issueth the cobwebs and clatterings of the schoolmen.

¶ The second kind is of them, who out of the variety of their wit (as church poets) do make and devise all variety of tales, stories, and examples; whereby they may lead men's minds to a belief, from whence did grow the legends and infinite fabulous inventions and dreams of the ancient heretics.

The third kind is of them, who fill men's cares with mysteries, high parables, allegories, and illusions; which mystical and profound form many of the heretics also made choice of. By the first kind of these, the capacity and wit of man is fettered and entangled; by the second, it is trained and inveigled; by the third, it is astonished and enchanted; but by every of them the while it is seduced and abused.

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## 2 TIMOTHY.

HOLD FAST THE FORM OF  
SOUND WORDS, WHICH  
THOU HAST HEARD OF  
ME, IN FAITH AND LOVE  
WHICH IS IN CHRIST  
JESUS.—i. 13.

If any question be moved concerning the doctrine of the Church of England expressed in the thirty-nine articles, give

not the least ear to the movers thereof: that is so soundly and so orthodoxly settled, as cannot be questioned without extreme danger to the honour and stability of our religion; which hath been sealed with the blood of so many martyrs and confessors, as are famous through the Christian world. The enemies and underminers thereof are the Romish Catholic, so styling themselves, on the one hand, whose tenets are inconsistent with the truth of religion professed and protested by the Church of England, whence we are called Protestants; and the Anabaptists, and separatists, and sectaries on the other hand, whose tenets are full of schism.

AND THE THINGS THAT  
THOU HAST HEARD OF  
ME AMONG MANY WIT-  
NESSES, THE SAME COM-  
MIT THOU TO FAITHFUL  
MEN, WHO SHALL BE  
ABLE TO TEACH OTHERS  
ALSO.—ii. 2.

To speak of a learned ministry; it is true that the worthiness of the pastors and ministers is of all other points of religion the most summary; I do not say the greatest, but the most effectual towards the rest: but herein, to my understanding, while men go on in zeal to hasten this work, they are

not aware of as great or greater inconvenience, than that which they seek to remove. For, while they inveigh against a dumb ministry, they make too easy and too promiscuous an allowance of such as they account preachers; having not respect enough to their learnings in other arts, which are handmaids to divinity; not respect enough to years, except it be in case of extraordinary gift; not respect enough to the gift itself, which many times is none at all. For God forbid, that every man that can take unto himself boldness to speak an hour together in a church, upon a text, should be admitted for a preacher, though he mean ever so well. I know there is a great latitude in gifts, and a great variety in auditories and congregations; but yet so as there is "aliquid infimum," below which you ought not to descend. For, you must rather leave the ark to shake as it shall please God, than put unworthy hands to hold it up. And when we are in God's temple, we are warned rather to "put our hands upon our mouth, than to offer the sacrifice of fools." And surely it

may be justly thought, that amongst many causes of atheism, which are miserably met in our age; as schisms and controversies, profane scoffings in holy matters, and others; it is not the least that divers do adventure to handle the word of God, which are unfit and unworthy. And herein I would have no man mistake me, as if I did extol curious and affected preaching; which is as much on the other side to be disliked, and breedeth atheism and scandal as well as the other: for who would not be offended at one that cometh into the pulpit, as if he came upon the stage to play parts or prizes? neither, on the other side, as if I would discourage any who hath any tolerable gift.

ALL SCRIPTURE IS GIVEN  
BY INSPIRATION OF  
GOD, AND IS PROFIT-  
ABLE FOR DOCTRINE,  
FOR REPROOF, FOR COR-  
RECTION, FOR INSTRU-  
CTION IN RIGHTEOUSNESS  
—iii. 16.

As to the interpretation of the Scriptures solute and at large, there have been divers kinds introduced and devised; some of them rather curious and unsafe, than sober and warranted. Notwithstanding, thus much must be confessed, that the Scriptures, being given by

inspiration, and not by human reason, do differ from all other books in the author; which, by consequence, doth draw on some difference to be used by the expositor. For the inditor of them did know four things which no man attains to know; which are, the mysteries of the kingdom of glory, the perfection of the laws of nature, the secrets of the heart of man, and the future succession of all ages. For as to the first it is said, "He that presseth into the light, shall be oppressed of the glory." And again, "No man shall see my face and live." To the second, "When he prepared the heavens I was present, when by law and compass he enclosed the deep." To the third, "Neither was it needful that any should bear witness to him of man, for he knew well what was in man." And to the last, "From the beginning are known to the Lord all his works."

THE CLOAK THAT I LEFT  
AT TROAS WITH CAR-  
PUS, WHEN THOU COM-  
EST, BRING WITH THEE,  
AND THE BOOKS, BUT  
ESPECIALLY THE PARCH-  
MENTS.—IV. 13.

Some books are to be tasted,  
others to be swallowed, and  
some few to be chewed and  
digested; that is, some books

are to be read only in parts ; others to be read, but not curiously ; and some few to be read wholly, and with diligence and attention. Some books also may be read by deputy, and extracts made of them by others ; but that would be only in the less important arguments, and the meaner sort of books ; else distilled books are, like common distilled waters, flashy things. Reading maketh a full man ; conference a ready man ; and writing an exact man ; and, therefore, if a man write little, he had need have a great memory ; if he confer little, he had need have a present wit : and if he read little, he had need have much cunning, to seem to know that he doth not. Histories make men wise ; poets witty ; the mathematics subtile ; natural philosophy deep ; moral, grave ; logic and rhetoric, able to contend.

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## TITUS.

IN DOCTRINE SHOWING  
UNCORRUPTNESS, GRAV-  
ITY, SINCERITY.  
SOUND SPEECH THAT CAN-  
NOT BE CONDEMNED.—  
ii. 7.

It is more than time that there  
were an end and surcease made  
of the immodest and deformed

manner of writing lately entertained, whereby matter of religion is handled in the style of the stage. Indeed, bitter and earnest writing must not be hastily condemned; for men cannot contend coldly, and without affection, about things which they hold dear and precious. A politic may write from his brain without touch and sense of his heart; as in a speculation that appertaineth not to him; but a feeling Christian will express in his words a character of zeal or love. The latter of which, as I could wish rather embraced, being more proper for these times; yet is the former warranted also by great examples.

But to leave all reverent and religious compassion towards evils, or indignation towards faults, and to turn religion into a comedy or satire; to search and rip up wounds with a laughing countenance; to intermix Scripture and scurrility, sometimes in one sentence, is a thing far from the devout reverence of a Christian, and scant beseeeming the honest regard of a sober man. “Non est major confusio, quam

serii et joci." [i. e.] There is no greater confusion than the confounding of jest and earnest. The majesty of religion, and the contempt and deformity of things ridiculous, are things as distant as things may be. Two principal causes have I ever known of atheism : curious controversies, and profane scoffing.

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## HEBREWS.

ARE THEY NOT ALL MINISTERING SPIRITS, SENT FORTH TO MINISTER FOR THEM WHO SHALL BE HEIRS OF SALVATION?—  
i. 14.

THE Christian believes the angels to be more excellent creatures than himself, and yet accounts them his servants.

He believes that he receives many good things by their means, and yet he neither prays for their assistance, nor offers them thanks, which he doth not disdain to do to the meanest Christian.

AND DELIVER THEM, WHO THROUGH FEAR OF DEATH, WERE ALL THEIR LIFE-TIME SUBJECT TO BONDAGE.—ii.  
15.

Men fear death, as children fear to go into the dark ; and as that natural fear in children is increased with tales, so is the

other. Certainly, the contemplation of death, as the wages of sin, and passage to another world, is holy and religious; but the fear of it, as a tribute due unto nature, is weak. Yet in religious meditations, there is sometimes mixture of vanity and of superstition. You shall read in some of the friars' books of mortification, that a man should think with himself, what the pain is, if he have but his finger's end pressed or tortured; and thereby imagine what the pains of death are, when the whole body is corrupted and dissolved; when many times death passed with less pain than the torture of a limb: for the most vital parts are not the quickest of sense. And by him that spake only as a philosopher, and natural man, it was well said, "*Pompa mortis magis terret, quam mors ipsa.*" Groans, and convulsions, and a discoloured face, and friends weeping, and blacks, and obsequies, and the like, show death terrible. It is worthy the observing, that there is no passion in the mind of man so weak, but it mates and masters the fear of death; and therefore death is no

such terrible enemy when a man hath so many attendants about him that can win the combat of him. Revenge triumphs over death; love slights it; honour aspireth to it; grief flieth to it; fear pre-occupateth it. He that dies in an earnest pursuit, is like one that is wounded in hot blood; who, for the time, scarcely feels the hurt; and therefore a mind fixed and bent upon somewhat that is good, doth avert the dolours of death; but above all, believe it, the sweetest canticle is, *Nunc dimittis* [Luke, ii. 29], when a man hath obtained worthy ends and expectations.

FOR VERILY HE TOOK NOT  
ON HIM THE NATURE OF  
ANGELS; BUT HE TOOK  
ON HIM THE SEED OF  
ABRAHAM,—ii. 16.

I believe, that he (God) chose, according to his good pleasure, man to be that creature, to whose nature the person of the eternal Son of God should be united; and amongst the generations of men, elected a small flock, in whom, by the participation of himself, he purposed to express the riches of his glory; all the ministrations of angels, damnation of devils and re-

probates, and universal administration of all creatures, and dispensations of all times, having no other end, but as ways and ambages of God, to be further glorified in his saints, who are one with their head the Mediator, who is one with God.

FOR EVERY HOUSE IS  
BUILDED BY SOME MAN;  
BUT HE THAT BUILT  
ALL THINGS IS GOD.—  
iii. 4.

It is an assured truth, and a conclusion of experience, that a little or superficial knowledge of philosophy may incline the mind of man to atheism, but a farther proceeding therein doth bring the mind back again to religion; for in the entrance of philosophy, when the second causes, which are next unto the senses, do offer themselves to the mind of man, if it dwell and stay there, it may induce some oblivion of the highest cause; but when a man passeth on farther, and seeth the dependence of causes, and the works of Providence; then, according to the allegory of the poets, he will easily believe that the highest link of nature's chain must needs be tied to the foot of Jupiter's chair.

LET US THEREFORE COME  
BOLDLY UNTO THE  
THRONE OF GRACE,  
THAT WE MAY OBTAIN  
MERCY, AND FIND  
GRACE TO HELP IN  
TIME OF NEED.—iv. 16.

The Christian praises God for his justice, and yet fears him for his mercy. He is so asbamed as that he dares not open his mouth before God; and yet he comes with boldness to God, and asks him anything he needs. He is so humble as to acknowledge himself to deserve nothing but evil; and yet believes that God means him all good. He is one that fears always, yet is as bold as a lion. He is often sorrowful, yet always rejoicing; many times complaining, yet always giving of thanks. He is the most lowly-minded, yet the greatest aspirer; most contented, yet ever craving.

WHEREFORE HE IS ABLE  
ALSO TO SAVE THEM TO  
THE UTTERMOST THAT  
COME UNTO GOD BY  
HIM, SEEING HE EVER  
LIVETH TO MAKE IN-  
TERCESSION FOR THEM.  
—vii. 25.

O eternal God, and most merciful Father in Jesus Christ, in whom thou hast made a covenant of grace and mercy with all those that come unto thee in him; in his name and mediation we humbly prostrate ourselves before the throne of thy mercies' seat, acknowledging that, by the breach

of all thy holy laws and commandments, we are become wild olive branches, strangers to thy covenant of grace; we have defaced in ourselves thy sacred image imprinted in us by creation; we have sinned against heaven and before thee, and are no more worthy to be called thy children. O admit us unto the place even of hired servants.

AND LET US CONSIDER  
ONE ANOTHER, TO PRO-  
VOKE UNTO LOVE, AND  
TO GOOD WORKS.—X. 24.

God grant that we may contend with other churches, as the vine with the olive, which of us shall bear the first fruit; and not as the briar with the thistle, which of us is most unprofitable.

NOW FAITH IS THE SUB-  
STANCE OF THINGS  
HOPED FOR, THE EVI-  
DENCE OF THINGS NOT  
SEEN.—xi. 1.

A Christian is one that believes things his reason cannot comprehend; he hopes for things which neither he, nor any man alive, ever saw: he labours for that which he knoweth he shall never obtain; yet in the issue, his belief appears not to be false; his hope makes him not ashamed; his labour is not in vain.

THROUGH FAITH WE UNDERSTAND THAT THE WORLDS WERE FRAMED BY THE WORD OF GOD, SO THAT THINGS WHICH ARE SEEN WERE NOT MADE OF THINGS WHICH DO APPEAR.—XI. 3.

I had rather believe all the fables in the legend, and the Talmud, and the Alcoran, than that this universal frame is

without a mind; and, therefore, God never wrought miracle to convince atheism, because his ordinary works convince it. It is true, that a little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth men's minds about to religion; for while the mind of man looketh upon second causes scattered, it may sometimes rest in them, and go no further; but when it beholdeth the chain of them confederate, and linked together, it must needs fly to providence and Deity: nay, even that school which is most accused of atheism doth most demonstrate religion; that is the school of Leucippus, and Democritus, and Epicurus: for it is a thousand times more credible that four mutable elements, and one immutable fifth essence, duly and eternally placed, need no God, than that an army of infinite small portions, or seeds

unplaced, should have produced this order and beauty without a divine marshal.

IF YE ENDURE CHASTEN-  
ING, GOD DEALETH  
WITH YOU AS WITH  
SONS: FOR WHAT SON  
IS HE WHOM THE FATHER  
CHASTENETH NOT?

BUT IF YE BE WITHOUT  
CHASTISEMENT, WHERE-  
OF ALL ARE PARTAKERS,  
THEN ARE YE BASTARDS,  
AND NOT SONS.—xii. 7, 8.

Thousands have been my sins, and ten thousands my transgressions; but thy sanctifications have remainèd with me, and my heart, through thy grace, hath been an unquenched coal upon thine altar. O Lord, my strength, I have since my youth met with thee in all my ways, by thy fatherly compassions, by thy comfortable chastisements, and by thy most visible providence. As thy favours have increased upon me, so have thy corrections: so as thou hast been always near me, O Lord: and ever as my worldly blessings were exalted, so secret darts from thee have pierced me; and when I have ascended before men, I have descended in humiliation before thee. And now, when I thought most of peace and honour, thy hand is heavy upon me, and hath humbled me according to thy former loving kindness, keeping me still in thy

fatherly school, not as a bastard, but as a child. Just are thy judgements upon me for my sins, which are more in number than the sands of the sea, but have no proportion to thy mercies; for what are the sands of the sea, earth, heavens, and all these are nothing to thy mercies. Besides my innumerable sins, I confess before thee, that I am debtor to thee for the gracious talent of thy gifts and graces, which I have neither put into a napkin, nor put it, as I ought, to exchangers, where it might have made best profit, but misspent it in things for which I was least fit: so I may truly say, my soul hath been a stranger in the course of my pilgrimage. Be merciful unto me, O Lord, for my Saviour's sake, and receive me into thy bosom, or guide me in thy way.

MARRIAGE IS HONOUR-  
ABLE IN ALL, AND THE  
BED UNDEFILED; BUT  
WHOREMONGERS AND  
ADULTERERS GOD WILL  
JUDGE.—xiii. 4.

Nuptial love maketh mankind;  
friendly love perfecteth it: but  
wanton love corrupteth and em-  
baseth it.

## J A M E S .

FOR THE WRATH OF MAN  
WORKETH NOT THE  
RIGHTEOUSNESS OF GOD.  
—i. 20.

SURELY in counsels concerning religion, that counsel of the apostle would be prefixed, "*Ira hominis non implet justitiam Dei*;" and it was a notable observation of a wise father, and no less ingenuously confessed, that those which held and persuaded pressure of consciences, were commonly interested therein themselves for their own ends.

EVERY GOOD GIFT AND  
EVERY PERFECT GIFT IS  
FROM ABOVE, AND COM-  
ETH DOWN FROM THE  
FATHER OF LIGHTS,  
WITH WHOM IS NO VA-  
RIABLENESS, NEITHER  
SHADOW OF TURNING.—  
i. 17.

And surely, as nature createth brotherhood in families, and arts mechanical contract brotherhoods in commonalties, and the anointment of God super-induceth a brotherhood in kings and bishops; so in like manner there cannot but be a fraternity in learning and illumination, relating to that fraternity which is attributed to God, who is called the Father of illumination or lights.

BUT THE WISDOM THAT IS  
FROM ABOVE IS FIRST  
PURE, THEN PEACEABLE,  
GENTLE, AND EASY TO  
BE ENTREATED, FULL  
OF MERCY AND GOOD  
FRUITS, WITHOUT PAR-  
TIALITY, AND WITHOUT  
HYPOCRISY.—iii. 17.

Religion being the chief band of human society, it is a happy thing when itself is well contained within the true band of unity. The quarrels and divi-

sions about religion were evils unknown to the heathen. The reason was, because the religion of the heathen consisted rather in rites and ceremonies, than in any constant belief: for you may imagine what kind of faith theirs was, when the chief doctors and fathers of their church were the poets. But the true God hath this attribute, that he is a jealous God; and therefore his worship and religion will endure no mixture nor partner.

## 1 P E T E R.

GIRD UP THE LOINS OF  
YOUR MIND.—i. 13.

MUCH bending breaks the bow;  
much unbending, the mind.

HONOUR THE KING.—ii.  
17.

He that honoureth him not is  
next an atheist, wanting the  
fear of God in his heart.

FOR CHRIST ALSO HATH  
ONCE SUFFERED FOR  
SINS, THE JUST FOR  
THE UNJUST, THAT HE  
MIGHT BRING US TO  
GOD, BEING PUT TO  
DEATH IN THE FLESH,  
BUT QUICKENED BY THE  
SPIRIT.—iii. 18.

A Christian believes the God of all grace to have been angry with one that hath never offended him; and that God that hates sin, to be reconciled to himself, though sinning continually, and never making, or being able to make him satisfaction. He believes a most just God to have punished a most just person, and to have justified himself, though a most ungodly sinner. He believes himself freely pardoned, and yet a sufficient satisfaction was made for him.

AND ABOVE ALL THINGS  
HAVE FERVENT CHAR-  
ITY AMONG YOUR-  
SELVES: FOR CHARITY  
SHALL COVER THE  
MULTITUDE OF SINS.—  
iv. 8.

The ancient councils and synods, as is noted by the ecclesiastical story, when they deprived any bishop, never recorded the offence; but buried it in perpetual silence. Only Cham purchased his curse by revealing his father's disgrace; and yet a much greater fault is it to ascend from their person to their calling, and draw that in question. Many good fathers spake rigorously and severely of

the unworthiness of bishops ; as if presently it did forfeit, and cease their office. One saith “ *Sacerdotes nominamur, et non sumus,*” we are called priests, but priests we are not. Another saith, “ *Nisi bonum opus amplectaris, episcopus esse non potes;*” except thou undertake the good work, thou canst not be a bishop ; yet they meant nothing less than to move doubt of their calling or ordination.

IF ANY MAN SPEAK, LET  
HIM SPEAK AS THE  
ORACLES OF GOD.—iv.  
11.

Sacred theology (which in our idiom we call Divinity) is grounded only upon the Word and oracle of God, and not upon the light of nature : for it is written, “ The heavens declare the glory of God ;” but it is not written, “ The heavens declare the will of God.” But of that it said, “ To the law, and testimony ; if they speak not according to that Word, it is because there is no light in them.” This holdeth not only in those points of faith which concern the great mysteries of the Deity, of the creation, of the redemption, but likewise those which con-

cern the law moral truly interpreted : Love your enemies : do good to them that hate you ; be like to your heavenly Father, that suffereth his rain to fall upon the just and unjust. To this it ought to be applauded, “The voice sounds not like human :” it is a voice beyond the light of nature.

¶ In divinity, the more you recede from the Scriptures by inferences and consequences, the more weak and dilute are your positions.

BELOVED, THINK IT NOT  
STRANGE, CONCERNING  
THE FIERY TRIAL WHICH  
IS TO TRY YOU, AS  
THOUGH SOME STRANGE  
THING HAPPENED UNTO  
YOU.—iv. 12.

Amongst consolations, it is not the least to represent to a man's self like examples of calamity in others. For examples give a quicker impression than arguments ; and, besides, they certify us, that which the Scripture also tendereth for satisfaction ; “that no new thing is happened unto us.” This they do the better, by how much the examples are liker in circumstances to our own case ; and more especially if they fall upon persons that are greater and worthier than ourselves. For as it savour-

eth of vanity, to match ourselves highly in our own conceit; so, on the other side, it is a good, sound conclusion, that if our betters have sustained the like events, we have the less cause to be grieved.

In this kind of consolation I have not been wanting to myself, though, as a Christian, I have tasted, through God's great goodness, of higher remedies.

THE ELDERS WHICH ARE  
AMONG YOU I EXHORT,  
WHO AM ALSO AN ELDER,  
AND A WITNESS OF THE  
SUFFERINGS OF CHRIST,  
AND ALSO A PARTAKER  
OF THE GLORY THAT  
SHALL BE REVEALED:

FEED THE FLOCK OF GOD  
WHICH IS AMONG YOU,  
TAKING THE OVERSIGHT  
THEREOF, NOT BY CON-  
STRAINT, BUT WILL-  
INGLY; NOT FOR FILTHY  
LUCRE, BUT OF A READY  
MIND;

NEITHER AS BEING LORDS  
OVER GOD'S HERITAGE,  
BUT BEING ENSAMPLES  
TO THE FLOCK.—V. 1-3.

Concerning the occasion of the controversies, it cannot be denied, but that the imperfections in the conversation and government of those which have chief place in the church, have ever been principal causes and motives of schisms and divisions. For, whilst the bishops and governors of the church con-

tinue full of knowledge and good works, whilst they feed the flock indeed; whilst they deal with the secular states in all liberty and resolution, according to the majesty of their calling, and the

precious care of souls imposed upon them, so long the church is "situated," as it were, "upon a hill;" no man maketh question of it, or seeketh to depart from it: but when these virtues in the fathers and leaders of the church have lost their light, and that they wax worldly, lovers of themselves and pleasers of men, then men begin to grope for the church, as in the dark. They are in doubt whether they be the successors of the apostles, or of the Pharisees. Yea, howsoever they sit in Moses's chair, yet they can never speak, "*tanquam auctoritatem habentes*," as having authority, because they have lost their reputation in the consciences of men, by declining their steps from the way which they trace out to others; so as men had need continually have sounding in their ears this same "*Nolite exire*," go not out; so ready are they to depart from the church upon every voice; and therefore it is truly noted by one that writeth as a natural man, that the humility of the friars did, for a great time, maintain and bear out the irreligion of bishops and prelates.

For this is the double policy of the spiritual enemy, either by counterfeit holiness of life to establish and authorize errors; or by corruption of manners to discredit and draw in question truth and things lawful.

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## 2 P E T E R .

WE HAVE ALSO A MORE  
SURE WORD OF PRO-  
PHECY: WHEREUNTO YE  
DO WELL TO TAKE HEED,  
AS UNTO A LIGHT THAT  
SHINETH IN A DARK  
PLACE, UNTIL THE DAY  
DAWN, AND THE DAY-  
STAR ARISE IN YOUR  
HEARTS:

KNOWING THIS FIRST,  
THAT NO PROPHECY OF  
THE SCRIPTURE IS OF  
ANY PRIVATE INTER-  
PRETATION.

FOR THE PROPHECY CAME  
NOT IN OLD TIME BY  
THE WILL OF MAN: BUT  
HOLY MEN OF GOD  
SPAKE AS THEY WERE  
MOVED BY THE HOLY  
GHOST.—i. 19-21.

THE History of Prophecy consisteth of two relatives, the prophecy, and the accomplishment; and therefore the nature of such a work ought to be, that every prophecy of the Scripture be sorted with the event fulfilling the same, throughout the ages of the world; both for the better confirmation of faith, and for

the better illumination of the church touching those parts of prophecies which are yet unfilled: allowing nevertheless that latitude which

is agreeable and familiar unto divine prophecies; being of the nature of their author, with whom a thousand years are but as one day; and therefore are not fulfilled punctually at once, but have springing and germinant accomplishment throughout many ages; though the height or fulness of them may refer to one age.

BUT THERE WERE FALSE  
PROPHETS ALSO AMONG  
THE PEOPLE, EVEN AS  
THERE SHALL BE FALSE  
TEACHEES AMONG YOU,  
WHO PRIVILY SHALL  
BRING IN DAMNABLE  
HERESIES, EVEN DENY-  
ING THE LORD THAT  
BOUGHT THEM, AND  
BRING UPON THEM-  
SELVES SWIFT DESTRUC-  
TION.—ii. 1.

The third occasion of controversies I observe to be, an extreme and unlimited detestation of some former heresy or corruption of the church already acknowledged and convicted.

This was the cause that produced the heresy of Arius, grounded especially upon detestation of Gentilism, lest the Christian should seem, by the assertion of the equal divinity of our Saviour Christ, to approach under the acknowledgment of more gods than one. The detestation of the heresy of Arius produced that of Sabellius; who, holding for execrable the dissimilitude which Arius pretended in the Trin-

ity, fled so far from him, as he fell upon that other extremity, to deny the distinction of persons; and to say, they were but only names of several offices and dispensations. Yea, most of the heresies and schisms of the church have sprung up of this root; while men have made it as it were their scale, by which to measure the bounds of the most perfect religion; taking it by the farthest distance from the error last condemned. These be “*posthumi hæresium filii*,” heresies that arise out of the ashes of other heresies that are extinct and amortised.

A Seraph amongst the Apostles, in respect of his  
burning love.

BACON.

---

## I JOHN.

WHOSOEVER COMMITTETH  
SIN TRANSGRESSETH  
ALSO THE LAW; FOR SIN  
IS THE TRANSGRESSION  
OF THE LAW.—iii. 4.

FOR Manners, the doctrine thereof is contained in the law, which discloseth sin. The law itself is divided, according to the edition thereof, into the law of nature, the law moral, and the law positive; and according to the style, into negative and affirmative, prohibitions and commandments. Sin, in the matter and subject thereof, is divided according to the commandments; in the form thereof, it referreth to the three persons in Deity: sins of infirmity against the Father, whose more special attribute is power; sins of ignorance against the Son, whose attribute is wisdom; and sins of malice against

the Holy Ghost, whose attribute is grace or love. In the motions of it, it either moveth to the right hand or to the left; either to blind devotion, or to profane and libertine transgression; either in imposing restraint where God granteth liberty, or in taking liberty where God imposeth restraint. In the degrees and progress of it, it divideth itself into thought, word, or act. And in this part I commend much the deducing of the law of God to cases of conscience; for that I take indeed to be a breaking, and not exhibiting whole of the bread of life.

NOT AS CAIN, WHO WAS  
OF THAT WICKED ONE,  
AND SLEW HIS BROTHER.  
AND WHEREFORE SLEW  
HE HIM? BECAUSE  
HIS OWN WORKS WERE  
EVIL, AND HIS BROTHER'S  
RIGHTEOUS. — iii.  
12.

That envy is most malignant which is like Cain's, who envied his brother, because his sacrifice was better accepted, when there was nobody but God to

look on.

BELoved, BELIEVE NOT  
EVERY SPIRIT, BUT TRY  
THE SPIRITS WHETHER  
THEY ARE OF GOD: BE-  
CAUSE MANY FALSE  
PROPHETS ARE GONE  
OUT INTO THE WORLD.  
iv. 1.

The philosophy of Pythagoras, which was full of superstition, did first plant a monstrous imagination, which afterwards was, by the school of Plato

and others, watered and nourished. It was, that the world was one entire perfect living creature; insomuch as Apollonius of Tyana, a Pythagorean prophet, affirmed, that the ebbing and flowing of the sea was the respiration of the world, drawing in water as breath, and putting it forth again. They went on, and inferred, that if the world were a living creature, it had a soul and spirit; which also they held, calling it *spiritus mundi*, the spirit or soul of the world: by which they did not intend God, for they did admit of a Deity besides, but only the soul or essential form of the universe. This foundation being laid, they might build upon it what they would; for in a living creature, though never so great, as for example, in a great whale, the sense and the effects of any one part of the body instantly make a transcurſion throughout the whole body: so that by this they did insinuate that no distance of place, nor want of indisposition of matter, could hinder magical operations; but that, for example, we might here in Europe have sense and feeling of that which was done

in China; and likewise we might work any effect without and against matter; and this not holpen by the coöperation of angels or spirits, but only by the unity and harmony of nature. There were some also that stayed not here; but went farther, and held, that if the spirit of man, whom they call the microcosm, do give a fit touch to the spirit of the world, by strong imaginations and beliefs, it might command nature; for Paracelsus, and some darksome authors of magic, do ascribe to imagination exalted, the power of miracle-working faith. With these vast and bottomless follies men have been in part entertained.

But we, that hold firm to the works of God, and to the sense, which is God's lamp, *lucerna Dei spiraculum hominis*, will inquire with all sobriety and severity, whether there be to be found in the footsteps of nature, any such transmission and influx of immateriate virtues; and what the force of imagination is; either upon the body imaginant, or upon another body: wherein it will be like that labour of Hercules.

in purging the stable of Augeas, to separate from superstitious and magical arts and observations, anything that is clean and pure natural; and not to be either contemned or condemned. And although we shall have occasion to speak of this in more places than one, yet we will now make some entrance thereinto.

Men are to be admonished that they do not withdraw credit from operations by transmission of spirits, and force of imaginations, because the effects fail sometimes. For as in infection, and contagion from body to body, as the plague, and the like, it is most certain that the infection is received, many times, by the body passive, but yet is, by the strength and good disposition thereof, repulsed and wrought out, before it be formed into a disease; so much more in impressions from mind to mind, or from spirit to spirit, the impression taketh, but is encountered and overcome by the mind and spirit, which is passive, before it work any manifest effect. And therefore they work most upon weak minds and spirits; as those of women, sick persons, super-

stitious and fearful persons, children, and young creatures :

“Nescio quis teneros oculus mihi fascinat agnos :”\*

The poet speaketh not of sheep, but of lambs. As for the weakness of the power of them upon kings and magistrates, it may be ascribed, besides the main, which is the protection of God over those that execute his place, to the weakness of the imagination of the imaginant : for it is hard for a witch or a sorcerer to put on a belief that they can hurt such persons.

Men are to be admonished, on the other side, that they do not easily give place and credit to these operations, because they succeed many times ; for the cause of this success is oft to be truly ascribed unto the force of affection and imagination upon the body agent : and then by a secondary means it may work upon a diverse body : as for example, if a man carry a planet's seal, or a ring, or some part of a beast, believing strongly that it will help him to obtain his love ;

\* I know not how the eye draws to me the tender lambs.

or to keep him from danger of hurt in fight ; or to prevail in suit, etc., it may make him more active and industrious : and again, more confident and persisting, than otherwise he would be. Now the great effects that may come of industry and perseverance, especially in civil business, who knoweth not ? For we see audacity doth almost bind and mate the weaker sort of minds ; and the state of human actions is so variable, that to try things oft, and never to give over, doth wonders : therefore it were a mere fallacy and mistaking to ascribe that to the force of imagination upon another body which is but the force of imagination upon the proper body ; for there is no doubt but that imagination and vehement affection work greatly upon the body of the imaginant ; as we shall show in due place.

Men are to be admonished, that as they are not to mistake the causes of these operations ; so much less they are to mistake the fact or effect ; and rashly to take that for done which is not done. And therefore, as divers wise judges

have prescribed and cautioned, men may not too rashly believe the confessions of witches, nor yet the evidence against them. For the witches themselves are imaginative, and believe oft-times they do that which they do not: and people are credulous in that point, and ready to impute accidents and natural operations to witchcraft. It is worthy the observing, that both in ancient and late times, as in the Thessalian witches, and the meetings of witches that have been recorded by so many late confessions, the great wonders which they tell, of carrying in the air, transforming themselves into other bodies, etc., are still reported to be wrought, not by incantations or ceremonies, but by ointments, and anointing themselves all over. This may justly move a man to think that these fables are the effects of imagination: for it is certain that ointments do all, if they be laid on anything thick, by stopping of the pores, shut in the vapours, and send them to the head extremely. And for the particular ingredients of those magical ointments, it is like they are opiate

and soporiferous. For anointing of the forehead, neck, feet, back-bone, we know, is used for procuring dead sleeps: and if any man say that this effect would be better done by inward potions; answer may be made, that the medicines which go to the ointments are so strong, that if they were used inwards, they would kill those that use them: and therefore they work potently, though outwards.

FOR THERE ARE THREE  
THAT BEAR RECORD IN  
HEAVEN, THE FATHER,  
WORD, AND THE HOLY  
GHOST: AND THESE  
THREE ARE ONE.—V. 7.

A Christian believes three to be one, and one to be three; a father not to be older than his son; a son to be equal with his father; and one proceeding from both to be equal with both; he believing three persons in one nature, and two natures in one person.

---

### 3 JOHN.

I WROTE UNTO THE  
CHURCH: BUT DIO-  
TREPHES, WHO LOVETH  
TO HAVE THE PRE-EMI-  
NENCE AMONG THEM,

THE second occasion of contro-  
versies, is the nature and  
humour of some men. The

RECEIVETH US NOT. church never wanteth a kind of persons, which love the salutation of Rabbi, master. Not in ceremony or compliment, but in an inward authority which they seek over men's minds, in drawing them to depend upon their opinions, and to seek knowledge at their lips. These men are the true successors of Diotrefes, the lover of preëminence, and not lord bishops. Such spirits do light upon another sort of natures, which do adhere to these men: "who glory in their obsequiousness." Stiff followers, and such as zeal marvellously for those whom they have chosen for their masters. This latter sort, for the most part, are men of young years and superficial understanding, carried away with partial respect of persons, or with the enticing appearance of godly names and pretences: "*Pauci res ipsas sequuntur, plures nomina rerum, plurimi nomina magistrorum;*" few follow the things themselves, more the names of things, and most the names of their masters.

## J U D E.

AND THE ANGELS WHICH  
KEPT NOT THEIR FIRST  
ESTATE, BUT LEFT THEIR  
OWN HABITATION, HE  
HATH RESERVED IN  
EVERLASTING CHAINS  
UNDER DARKNESS UNTO  
THE JUDGMENT OF THE  
GREAT DAY.—6.

THE angel of light that was, when he presumed before his fall, said within himself, "I will ascend and be like unto the highest:" not God, but the Highest. To be like God in goodness, was no part of his emulation: knowledge, being in creation an angel of light, was not the want which did most solicit him; only because he was a minister he aimed at a supremacy; therefore his climbing, or ascension was turned into a throwing down, or precipitation.

St. John, the Emblem of the Eagle.

BACON.

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## REVELATION.

THE REVELATION OF  
JESUS CHRIST, WHICH  
GOD GAVE UNTO HIM, TO  
SHEW UNTO HIS SER-  
VANTS THINGS WHICH  
MUST SHORTLY COME  
TO PASS; AND HE  
SENT AND SIGNIFIED IT  
BY HIS ANGEL UNTO  
HIS SERVANT JOHN.—  
I. 1.

St. JOHN, an apostle of our Saviour, and the beloved disciple, lived ninety-three years. He was rightly denoted under the emblem of the eagle, for his piercing sight into the divinity, and was a seraph amongst the apostles, in respect of his burning love.

AND BEFORE THE THRONE  
THERE WAS A SEA OF  
GLASS LIKE UNTO CRYSTAL.—iv. 6.

In the governors toward the governed, all things ought, as far as the frailty of man permitteth, to be manifest and revealed. For so it is expressed in the Scriptures touching the government of God, that this globe, which seemeth to us a dark and shady body, is in the view of

God as crystal: "And before the throne there was a sea of glass like unto crystal."

BUT I HAVE A FEW THINGS AGAINST THEE, BECAUSE THOU HAST THERE THEM THAT HOLD THE DOCTRINE OF BALAAM, WHO TAUGHT BALAK TO CAST A STUMBLING-BLOCK BEFORE THE CHILDREN OF ISRAEL, TO EAT THINGS SACRIFICED UNTO IDOLS, AND TO COMMIT FORNICATION.

SO HAST THOU ALSO THEM THAT HOLD THE DOCTRINE OF THE NICOLAITANES, WHICH THING I HATE.

REPENT; OR ELSE I WILL COME UNTO THEE QUICKLY, AND WILL FIGHT AGAINST THEM WITH THE SWORD OF MY MOUTH.—ii. 14-16.

When the religion formerly received is rent by discords, and when the holiness of the professors of religion is decayed and full of scandal, and withal the times be stupid, ignorant, and barbarous, you may doubt the springing up of a new sect: if then also there should arise any extravagant and strange spirit to make himself author thereof; all which points held

when Mahomet published his law. If a new sect have not two properties, fear it not, for it will not spread: the one is the supplanting, or the opposing of authority established; for nothing is more popular than that; the other is the giving license to pleasures and a voluptuous life: for as for speculative heresies (such as were in ancient times the Arians, and now the

Arminians), though they work mightily upon men's wits, yet they do not produce any great alterations in states; except it be by the help of civil occasions. There be three manner of plantations of new sects; by the power of signs and miracles; by the eloquence and wisdom of speech and persuasion; and by the sword. For martyrdoms, I reckon them amongst miracles, because they seem to exceed the strength of human nature: and I may do the like of superlative and admirable holiness of life.

AND I HEARD A VOICE  
FROM HEAVEN, SAYING  
UNTO ME, WRITE, BLESS-  
ED ARE THE DEAD  
WHICH DIE IN THE  
LORD FROM HENCE-  
FORTH: YEA, SAITH THE  
SPIRIT, THAT THEY MAY  
REST FROM THEIR LA-  
BOURS; AND THEIR  
WORKS DO FOLLOW  
THEM.—XIV. 13.

I believe, that the souls of such as die in the Lord are blessed, and rest from their labours, and enjoy the sight of God, yet so, as they are in expectation of a farther revelation of their glory in the last day.

FOR I TESTIFY UNTO  
EVERY MAN THAT HEAR-  
ETH THE WORDS OF THE  
PROPHECY OF THIS BOOK,  
IF ANY MAN SHALL ADD  
UNTO THESE THINGS,  
GOD SHALL ADD UNTO

I believe, that the word of God, whereby his will is revealed, continued in revelation and tradition until Moses; and that the

HIM THE PLAGUES THAT  
ARE WRITTEN IN THIS  
BOOK :

AND IF ANY MAN SHALL  
TAKE AWAY FROM THE  
WORDS OF THE BOOK  
OF THIS PROPHECY, GOD  
SHALL TAKE AWAY HIS  
PART OUT OF THE BOOK  
OF LIFE, AND OUT OF  
THE HOLY CITY, AND  
FROM THE THINGS WHICH  
ARE WRITTEN IN THIS  
BOOK.—xxii. 18, 19.

Scriptures were from Moses's time to the time of the apostles and evangelists ; in whose age, after the coming of the Holy Ghost, the teacher of all truth, the book of the Scriptures was shut and closed, so as not to receive any new addition ; and that the church hath no power over the Scriptures to teach or command any thing contrary to the written word, but is as the ark, wherein the tables of the first testament were kept and preserved : that is to say, the church hath only the custody and delivery over of the Scriptures committed unto the same ; together with the interpretation of them, but such only as is conceived from themselves.

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